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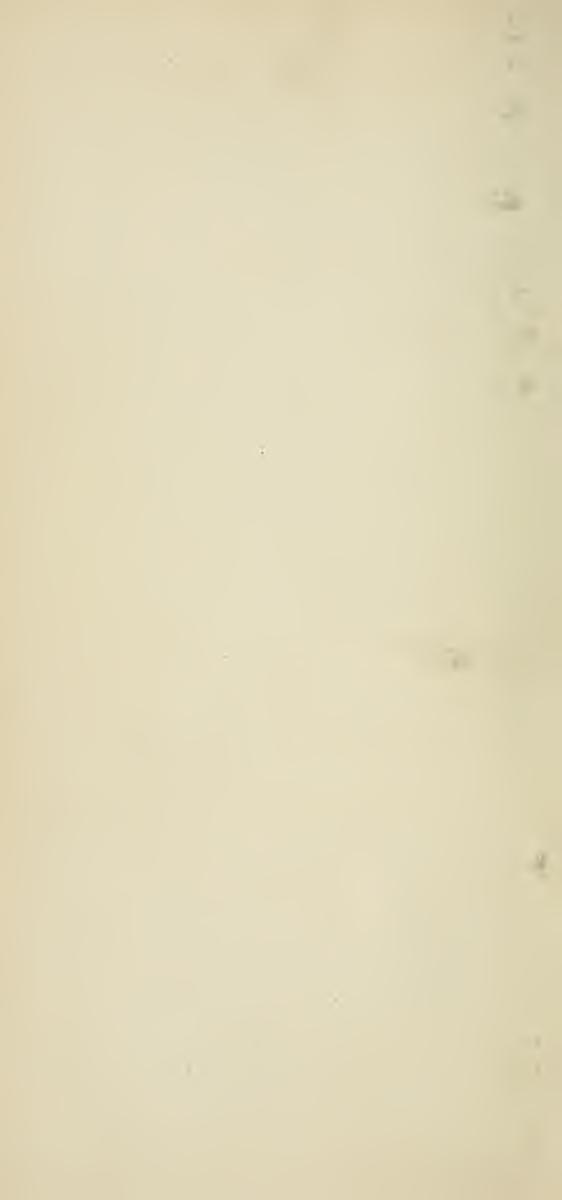
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The Illuminated Lessons

on the

Life of Jesus

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Page 85: On nineteenth line from top "mosque" should read "monastery."

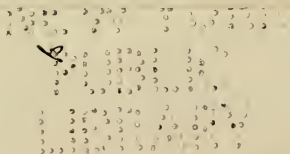
Page 130: On twenty-first line from top "southeast" should read "southwest."

Page 136: On thirteenth line from bottom "Matt. xviii" should read "Matt. xiii."

Page 154: On nineteenth line from top "John vii: 66" should read "John vi: 66."

Page 162: On nineteenth line from top "Luke ix: 57-62" should read "Matt. xix: 16-22."

Page 181: On fourth line from bottom "Acts ii: 5-10" should read "Acts ii: 5-11" and on seventeenth line from bottom "Mark xiv: 14-16, 50-52" should read "Mark xiv: 14-16, 57."



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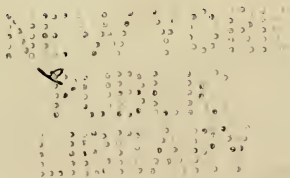
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The Illuminated Lessons
on the
Life of Jesus

BY
WILLIAM BYRON FORBUSH

Minister of Winthrop Church, Boston
Author of "The Boy Problem"

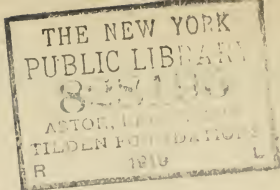


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1904

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MAP SYSTEM

Patented in the United States, August 21, 1900
Patented in Great Britain, March 22, 1900
Patented in France, March 26, 1900. S.G.D.G.
Switzerland, + Patent Nr. 21, 211

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The last three maps are bound in the back of this hand-book, and duplicate copies up to the number of five will be furnished free, on application, with each tour (36 stereo-graphs).

PUBLISHERS' INTRODUCTION.

It is with hopes for a wide field of usefulness that we present Dr. Forbush's Illuminated Lessons, an entirely new method of teaching the life of Jesus, especially designed for those of the lively ages between twelve and eighteen in the Sunday-school.

The Author.

The Rev. William Byron Forbush, Ph.D., Litt.D., who has produced this method of study, is well known as the best authority on boy life in this country. "The Sunday-School Times" says:

"No man living more thoroughly understands the boy at the time he is seeking the larger world of the street and the gang than Dr. Forbush."

President G. Stanley Hall says of Dr. Forbush's work with boys that he regards it "as hardly less than epoch-making in significance." Dr. Forbush's "The Boy Problem" was classed by "The Educational Review" in its annual list as the leading educational volume of the year in which it was published, and "Charities" says "it ought to be a text-book in all religious, pedagogical and sociological training schools."

Dr. Forbush is not a mere theorist. He has been for half a dozen years the pastor of Win-

throp Church, Boston, and he superintends his own school and in addition teaches a famous boys' class. He has taught these lessons himself to his own teachers and to his own class before he published them.

The importance and value of this new course is shown by the fact that "The Sunday-School Times" has already made arrangements to have it described in its columns. The following is from an announcement which appeared in a recent issue:

"Dr. Forbush is proving in his own Sunday-school that it is possible to get a class of twenty-five healthy, restless American boys as much interested in studying the Life of Christ as they are in the football scores. And his methods with boys will apply equally well with girls. These new methods of this skilled teacher, rigorously tested in actual class work, and easily usable by the teacher of any class of boys or girls, are going to be described in 'The Sunday-School Times' every week during the first six months of 1904 by their originator, Dr. Forbush. When you remember that the International Lessons for the first six months of 1904 are on the Life of Christ, you will see the distinctive value of this announcement to that class of yours, or if not yours, to many a class in your school. Probably never before has a lesson help been offered to the public made up from the actual teaching, in a real class, of the lessons treated."

The Stereoscopic Photographs

which make possible the journey through Palestine in connection with which this study of the life of Christ is carried on, are chosen from the

largest collection in the world. Our photographers have made repeated trips to the Holy Land for the purpose, and we have coöperated in every possible way with the author to make his plans successful as far as appropriate and satisfactory apparatus can do so.

As this handbook may fall into the hands of some who do not have our business circular, we will incorporate here such information about prices and rental plans as is needed by a person who wishes to start in with *The Illuminated Lessons*, or increase the equipment for a class or school.

How to Purchase the Stereographs.

In some schools the question of expense must determine the carrying out of any new plans. Original stereographs of Palestine are not cheap. They cannot be cheap if they are well made and if the places they show are to be the most important. As Dr. Forbush says, many schools are ready to provide their scholars with permanent, worthy apparatus. Such stereograph tours will be added to the Sunday-school library, and indeed in these days of open public libraries, when books are not so much needed in the school, stereograph tours may be purchased from library funds. Some churches, too, as a Doctor of Divinity has recently remarked, are seeing the folly of paying \$2,000 a year for their music and spending \$200 to teach their children religion. In other schools the teacher himself will gladly furnish his class with this attractive means of study, or the class will have the pride to coöperate in the purchase. Again, a parent may be shown these scenes of such infinite significance

to our lives and easily be interested to buy them for himself or his children when the class has used them and so make the expense to the class nothing at all.

Let us see. Is the expense so great after all?

Dr. Forbush's handbook costs twenty-five cents. You could use this without the stereographed places. But when you read the handbook we are sure you will want to see the places referred to as well.

Next, you do not need stereoscopes for every member of your class. The method of teaching outlined in the handbook suggests notebook records to be made by some pupils while other pupils are looking at the places and making observations to be noted later. For a class of six, the handbook explains a way to teach with six, with three, with two, and even with one of the Palestine tours. The thirty-six stereographed places in connection with which this course is studied cost \$6. (Supplementary subjects are $16\frac{2}{3}$ cents each.)

We offer you also a rental purchase plan. Send us \$2 for a tour. Use it a month and then tell us which of the three options we give, you will accept, viz.:

- (1) To pay \$4 more and keep it;
- (2) To pay \$1 a month for four months more and keep it; or
- (3) To rent it for the \$2 already paid and return it when the course is finished.

Our aluminum-mahogany stereoscope is sold (not rented) for only ninety cents. But you will often find stereoscopes in the community which you can borrow, and thus save fitting out the class.

Just how would this work out for a complete course for an average class of six scholars?

The rent of one tour for the course would be \$2, which is only twice the cost of quarterlies. (The handbook is an adequate substitute for quarterlies.)

The rent of two tours would be \$4.

To purchase one tour and rent one would cost \$3, which is 5 cents a pupil per week.

To purchase one tour and rent two would cost \$10, which is $6\frac{1}{2}$ cents apiece every week.

To provide each member of the class with a tour, buying one and renting five, would cost only \$16, ten cents apiece every week. Any live class could afford that.

But what about the whole school? Will not all the classes want tours if one class has them? If each class purchases its own the cost will not be proportionately increased; but in many schools all classes do not begin new courses at the same time, and if one class begins the course a fortnight or more later than another, or uses the other methods of the handbook alternately, the tours it uses will be enough for two or more classes. If a group of classes purchase tours or the school keeps adding to its collection, there will soon be enough stereographs for all without proportionate increase of expense. Then, too, when the class turns from the New to the Old Testament, it will be found that at least a third or fourth of the New Testament places are revisited for Old Testament study. This not only makes necessary the addition of fewer new places for the second course, but the revisiting of the same sacred place often gives a richer knowledge of its historic meaning which is unique and not gained elsewhere.

Remember, it is not a question of buying some stereoscopic photographs merely, but of

giving your class experiences of standing face to face with the places where Christ actually lived.

UNDERWOOD & UNDERWOOD,
Fifth Avenue and 19th Street,
NEW YORK.

Ottawa, Kansas.

Toronto, Canada.

London, England.

NOTE.—In Great Britain the same prices will apply (stereoscopes excepted), calculating four shillings to the dollar, and orders may be sent to our London house.

THE ORIGIN OF THE LESSONS.

When I was at Chautauqua last summer, lecturing in the School of Religious Pedagogy, I met a gentleman who was, like myself, interested in finding ways of rendering the teaching of the Bible more effective. One day he asked me if I had ever thought of making use of the stereoscope and stereographs. My recollection of the instrument itself was faint and I had never familiarized myself with the optical laws upon which its construction was based. I refreshed my memory at the time by a hasty experiment or two and caught enough of the surprise and wonder of binocular vision thus utilized in seeing distant places to realize that here was not a toy but a new tool for serious work. After returning home I found some recent pedagogical literature which showed the uses being made of the stereoscope in public school work. I began to see just where it would meet many of the most pressing difficulties of Sunday-school teaching, and I resolved to work out a series of biographical lessons for my own class of twenty-five boys. I interested an important firm of stereoscopic publishers in the project, and was able, by drawing from their large and complete number of Palestine stereographs, to prepare a course of lessons on the life of Jesus which could be studied, by this means, in the very atmosphere of the places in Palestine where that Life was lived. It was decided that after

the lessons had been carefully taught and revised they should be printed so that others could use them in connection with the same stereographs which I had actually used.

The practical difficulties of teaching that I found in the Sunday-school of which I am superintendent as well as a teacher, which started me on the search that ended in this new plan, were those which all average schools and teachers meet. Let me name them:

Sunday-school Teachers' Difficulties.—Our teachers are by no means entirely to blame for not doing as good work as they and we could wish. They are, though not all trained pedagogues, on the whole the best and most intelligent people in our churches. But think what they have to contend with. The majority of them in "the main room" of the Sunday-school are dealing with boys and girls between twelve and eighteen years of age. These young people, although in a period of personal idealism and great sensitiveness to religious impression, are also in an era of tremendous physical vitality and growth, in which ideals are intensely practical and immediate, and during which there is a keen impatience with unreality, incompetence and good advice. These classes, accustomed in their parallel public school courses to a daily contact with object lessons, laboratories and manual exercise, and fresh from the primary Sunday-school room which is probably equipped with varied illustrative apparatus, are gathered in a spacious place bare of all such helps in teaching and brought face to face, often amid the distractions of neighboring classes, with a formal and unadorned handbook method of teaching. The courses pursued are not always of vital interest

to their own age and development, and even when they deal, as they usually should, with truth in the incarnation of heroic biography, the Scriptures are not often selected so as to give a consecutive view of the subject they are studying. It is fair to say, is it not, that many, perhaps most, Sunday-school scholars have a more orderly, complete and attractive knowledge of the events in the lives of their national heroes, Washington and Lincoln, than they have of those in the life of Jesus?

There are also some special difficulties in Sunday-school teaching at present for which the teacher may rightly feel he is not to blame and which he has a right to insist shall be removed. Not only is the unattractive and temporary quarterly or lesson sheet a distinct contrast to the permanent teaching apparatus of the week-day school, but the quarterly unaccompanied is an ineffective tool for the teacher. Its ready-made questions have not the inherent thought-and-interest-provoking quality which leads to study or holds attention in questioning, the tasks it suggests are too vague to excite personal responsibility or to get each scholar to thinking and answering at every step, the demand it makes for response by Scripture reference in the class breaks the continuity of teaching as the imperfect young readers slowly turn to and repeat the selections, while the moralizing is often so much emphasized above the instructive element that the teacher often feels as uneasy as his students in applying the questions. While the quarterly, used as a help in personal preparation and not as an ultimate in the class, is very helpful to the accomplished teacher, the untrained worker uses it as a substitute for

the ability which he feels he cannot supply. It is hand-to-mouth teaching, yet it does not fill the hour or cover the need, and when its questions have all been asked it leaves him nothing to say. More than all this, the textbook method is one of passiveness. The only legitimate use the scholar has for his hands is to hold his book. Such teaching is rightly regarded by pedagogists to be as barren as it is sure to become disorderly. Lively boys cannot be taught by words or even word-pictures only. And that there is much disorder whose explanation is lack of interest and personal activity and not the total depravity of the pupils, every superintendent feels to be the case. In every school, children are taught by telling when they can only know by doing. Still the capable and the incapable teacher alike have often felt that if there were some striking picturesque method of winning attention at the start, the quarterly would come in as an excellent subsequent aid. This need is beginning to be supplied by half-tone reproductions, but here a new difficulty is beginning to be realized. The scholar has already acquired from Bunyan and Milton and Christian hymns what Burton and Mathews call an "allegorical geography" of the Holy Land, in which Canaan is only heaven, the Jordan simply death and Jerusalem the emblem of the triumph of Christ's kingdom, and now he receives from the reproductions of sacred art, bound in or used with the quarterlies, an allegorical biography in which effeminate boy-Christ, Christ in modern clothing and backgrounds of modern scenery, houses and furniture abound. "A Christ of the lily-white brow and delicate hands and pristine robes," as the Rev. Dr. Ellison has said, and

not "the bent and worn, sun-blackened and goat-mantled, the real flesh and blood Christ," becomes his ideal. How careful we should be about the illustrations we flash before the young, is forcibly brought home to us by a remark of the Rev. John Worcester: "A child that has no picture put before him will form his own ideal, which, if false, will be dissipated; but if we give him a false picture it will remain with him as a permanently false impression."

The outcome of all this imperfect teaching is that to many of all ages the Bible is a difficult and unreal book. A peculiar obstacle in teaching also, especially the life of Christ, is that the events are at least half-known; the scholar finds them trite, and one problem is to restore their interest and freshness.

Is not the great burden upon every Sunday-school teacher's heart the fact that, after all his earnestness of effort, his scholars *respond* so sluggishly and carry home and bring back from week to week so little to show any result that reaches beyond the lesson hour?

Finally it is evident that plans that really succeed must not only have certain positive virtues which other methods lack, but that they must have practical adaptability—*must fit existing courses, the average teacher and the circumstances of the smallest school*. And these last values we have sought earnestly to secure.

THE METHODS OF THE LESSONS AND THEIR ADVANTAGES.

The Solving of Some of the Difficulties.—Long ago I made up my mind that the best courses, particularly between the ages of twelve and sixteen, would make use of a combination of the graphic, or seeing, and the manual method. During this period of imagination and sense impression it is important to enter the soul through the eye-gate as well as the ear-gate. When the body is restless and active, when the hands ache to create and when it is as essential that the young should express as that they should be impressed, some manual method is important. In this age, characterized by fickleness, self-conceit and “don’t-care,” there should be constant variety and surprise in learning, if attention and interest are to be held.

I have, therefore, in these lessons not only made free use of stereoscopic photographs, *bringing the pupil face to face with important places in Palestine*, but also of a number of simple and ingenious appliances for fastening facts, calling out self-expression and furnishing a reserve of fresh method for those emergencies which so often try the teacher’s skill. After a preliminary draught of the earlier lessons was made, they were first taught to a group of teachers, who criticised them, then to my own class, then, after revision, to classes of other ages and in other schools, when they were

submitted to several experts for further criticism. This care in compiling and experimental use ought, I believe, to result in a handbook of tested and permanent value for Bible teaching.

While I believe there is enough suggestiveness in the other methods outlined in this handbook to reward the teacher who does not use the stereoscope, it is the travel experiences obtained by the use of the stereoscope which make the widest departure from the past in this new course, and so I must proceed to explain why I believe that for our purposes the stereograph or stereoscopic photograph is a valuable educational instrument.

The Stereoscope in Religious Education.—The stereoscope is the latest and richest addition to public school work, being especially helpful in teaching history, biography, geography, language and natural sciences. The value of the stereograph in education is instantly realized by all except those whose experience in its use has been with antiquated and haphazard collections of “views” and comic subjects.

It was Oliver Wendell Holmes who first appreciated the possibilities of the stereoscopic photograph in education. He originated for it the very appropriate word “stereograph” and described it by the happy phrase “sun sculpture.” It may not be known to all that he was actually the inventor of the first practical stereoscope, that he made a valuable collection of thousands of stereographs and that he was the enthusiastic advocate of the method all his life. He once said: “If a strange planet should come within hail and one of its philosophers should ask us, as it passed, to hand

him the most remarkable material product of human skill, we should offer him, without a moment's hesitation, a stereoscope, containing an instantaneous double-view of some great thoroughfare."

How does the stereoscope prepare the scholar for instructive religious impressions?

The hood of the instrument isolates him from his surroundings and all distractions. His hands are full and busy. His eyes are fixed intently upon a place, new, strange and full of interesting associations and suggestions. The students are introduced into the atmosphere of the places where Christ was, and this means, at the start, order, attention, interest and the quiet thoughtfulness essential for any entrance to the soul life of the pupil.

What does the stereograph do which a half-tone reproduction does not accomplish?

Besides being seen with eyes enclosed, making it possible to forget one's immediate surroundings, the photographed landscapes are given by the double lenses of the stereoscope the third dimension. What appeared to the unaided eye as flat, tame and lifeless, now has depth, distance, perspective, and in the foreground human figures spring up as distinct and individual as if alive. It is the difference between one-eye and two-eye vision. The two photographs on the stereograph card are not just alike, as many suppose. Each is made by a different lens in a camera, the two lenses being separated by a distance about equal to that between our eyes. Thus by enabling each eye to receive through the stereoscope the same impressions it would receive in looking at the actual scene, we get the same sense of solidity, depth, space.

The appeal to the mind of the child is immediate and overpowering. Give him a stereoscope carefully adjusted to his sight, isolate him behind the hood, place the stereograph and say to him, "Now you are seeing the market place of Bethlehem, very near the place where Jesus was born," and you place his soul before the site of the cradle of the Christ. Now what have you accomplished? You have given the scholar not only the same visual impressions, but some of the very same emotions that he would feel in the sacred places themselves. As one authority has put it: "The essential thing for us is not that we have the actual physical place or object before us, as a tourist does, rather than a picture, but that we have some at least of the same facts of consciousness, ideas and emotions, in the presence of the picture, that the tourist gains in the presence of the scene. This is entirely possible in the stereoscope." So we teach the heart through the eye what all the moral homilies in the world could not convey. You do not have to "make applications." The scholar feels them deeply and silently responds to them. The importance of the instrument is to be judged by the importance of that with which it puts us in contact. We are bringing our pupils in these lessons close to the scenes, the customs, the unchanging life that surrounded our Master when upon earth. There is not merely intellectual interest in the strangeness of the Orient; there is the response of the heart to the hallowed associations that gather about the person and character of our divine Lord. The scholar visits Palestine somewhat as he would visit the scenes of a great hero's life. He visits these scenes in order and sees

them as they appear to-day. At every step he can say, "Here Jesus stood or walked"; or, if it be a traditional site, "In *such* a place as this occurred this sacred scene." If an Oriental custom is mentioned he sees with his own eyes such a custom in operation in the "changeless land" to-day. He sees a bride adorned for her husband like the bride at Cana, lepers crying "Unclean! Unclean!" like the ten whom Jesus cleansed; and fishermen, money-changers and housewives at their daily work. He sees not only Jacob's well, but a Samaritan woman seated beside it with her water-pot. We show the scholar the truth—the life as it was and is. The scholar sees with his eyes the scenes, the life, the wretchedness, the need of Galilee; with his soul he *sees Jesus*. If the lesson is taught graphically you will find that the scholar remains behind the hood nearly all the time. In most cases the experience gained during the hour is that of being actually in the Holy Land. This experience is produced not only by the binocular vision, but by the peculiar power which the stereoscope gives to most persons of seeing everything in full *life-size*. Some doubt that it accomplishes this, but the focal length of the camera and the stereoscope are practically the same, and the experiment which Doctor Holmes made fifty years ago is still a proof. A scene was photographed from his window on a 3 x 3 plate, the photograph was mounted so as to be seen with the right eye through the stereoscope, while the left eye saw the real landscape—and the two melted together for the nerve of sight as one reality. The two small flat photographs therefore cease to be mere pictures and become windows, through which we look and be-

yond which we see the place in which we feel we are present.

What the scholar receives, then, is not only a vision that appeals to his heart and conscience, but a series of sense impressions that become a part of his mental furnishings through life. When he thinks of his experiences thereafter he will think of them not as experiences here in an American class-room, but in Bethany and Nazareth. As I write, hundreds of devoted Christians are planning a World's Sunday-school tour to Palestine. Dr. John Balcom Shaw writes of their great privilege:

“To have crossed the blossoming Plain of Sharon, or climbed historic Carmel; to have stood at sunset or in the moonlight on the Mount of Olives, alternating one's gaze from the distant view of the Jordan and the Déad Sea on the one side, to the walls and towers and minarets of the city of David on the other; to have climbed the commanding hill back of Nazareth, from which Jesus undoubtedly got his first world-views and formed his world-wide purposes; or to row out upon the waters of Galilee, and breathe in the beauty and calm of the holy hills enveloping it,—is to read the Bible thereafter as an illuminated book, and to have the story of Christ's life take on a new interest which is scarcely less than fascination.”

But what of the millions who can never go in person? Ought they also not to have conceptions that shall make the Bible “as an illuminated book”? And especially our young people, do they not need experiences that shall give them now and forever the fascination of their real Master's life? Will not every sermon they shall ever hear, every allusion they shall

ever catch in their reading, *as long as they live*, be interpreted and enriched if they can have now such a visual experience of the holy places as it has been shown they may obtain by the use of the stereograph?

No land as does Palestine needs the aid of the stereoscope to bring out its real characteristics. President W. R. Harper has said that "in all attempts at reading one's Bible nothing is more difficult to obtain than a sense of reality!" Palestine is truly "the fifth gospel," illustrating the other four; but to be made real, Palestine itself, not merely descriptions of it, must be seen. And Bishop Vincent explains why this is so when he says: "The greatest contrast exists between the age and land in which we live and the age and land in which this Book found its beginning, its material and its ending. It is difficult, knowing our American life, to *think* ourselves into the conditions under which this Book says the people lived and taught in those bygone ages." Dr. Hurlbut well says of the stereographs: "One hundred life-size models of stone and dirt of these same parts of Palestine, so rich in historical memories, could not be larger or more definite and solid to the eyes—moreover, they would be vastly less accurate and not at all serviceable for use." Dr. Winship, of the "Journal of Education," has said: "It is as absurd to study history or geography without adequate first-hand experience of seeing places, things and people, with the life-like realism of the stereoscope, as to study natural sciences without a laboratory. Sense experience should be the foundation stone of mind building." We believe the absurdity of trying to study the real Jesus and the real Palestine in an

American atmosphere will soon be equally evident.

I have come to the conclusion that *no other devices* can do this work and produce these results. The moving picture is not only not practicable for school use, but it does not give the sense of isolation, so the mind is distracted by its consciousness of being in two places at once. The stereopticon picture is flat and lifeless, and to make up for this comparative lack in the separate picture, it is customary to show so many pictures at once that any distinct impression is lost. The stereopticon is also limited to use for large rooms and to schools in which all classes have the same lessons. The cost of purchasing and running the instrument also is prohibitive except for such occasional use as reviews and special occasions. On the other hand, two or three stereographed scenes are all that can be used in an hour of teaching. As Dr. Holmes said: "It is a mistake to suppose one knows a stereoscopic picture when he has studied it a hundred times. There is such a frightful amount of detail that we have the same sense of infinite complexity that nature gives us." It now becomes possible to have something better than a stereopticon in the individual class.

It is the vast amount of detail which, in addition to its vividness, gives the stereograph important educative value. The view is usually not of a single human figure or piece of architecture, but of a landscape, full of humanity in action, varieties of scenery and many details provoking inquiry and remark. The drill in finding, selecting and explaining such details is constantly used now in all illustrated school-room work. It is considered a powerful

stimulus to the faculty of consecutive and intelligent attention and it always excites the favorable interest of a class. A child tires of details that are told to him, while he is delighted when he can discover them for himself. The entrance of Orientalisms into Sunday-school teaching must be by means of the eye rather than the ear. This study of details is especially valuable for the city child who sees so much and really observes so little. In the class the wise teacher finds that the plan works out pleasantly when he leaves the scholars to search out these details because of the delight they take in the discovery, and especially in finding, as they almost always will, little things that have escaped the notice of the teacher. Sometimes these are quite worth finding. In a view of the Grotto of the Shepherds at Bethlehem, for example, one of my boys noticed beside one of the shepherds a curious weapon which I had not seen, and which brought out a very suggestive fact concerning the protecting care of the modern Oriental shepherd.

The use of the stereoscope therefore calls for the activity of the pupil. The child not only sees, he interprets. He selects, discriminates, remarks, ruminates, is trained to observe and express, and finds, no matter how shy or speechless he has been, that he now has something to say. From this it is an easy step to get him to record what he has seen or to imitate it in some simple handwork so that he is drawn out, educated, in several individual ways at once.

I have regarded the decision as to the particular places in Palestine to be visited in this course as of extreme importance. I was for-

tunate in the large number of exclusive copyrighted stereographs from which I had the privilege of drawing.

Of the *excellence of these special stereographs* of the Holy Land, Professor Frank R. Sanders, Ph.D., D.D., of Yale University, President of the Religious Education Association, has recently said: "By use of the stereoscope these scenes are made living realities to an extent that is positively startling to one who has travelled through the East." Other commendations of eminent Biblical scholars on these stereographs and the new map system (to be described later) may also be cited: "But the most important step made to aid in the use of photographic illustration is the patent-map system which goes with each collection of the Underwood stereographs. The stereographs are numbered, and on the accompanying map the same number is placed at the point from which the view was taken, and from which red lines are drawn enclosing the space included in the view. Thus it is with every view. Carefully studying the map, and facing in the direction indicated by the map, we go over the whole land, and see it just as if we were travelling in the land itself." (F. N. Peloubet, D.D., Editor of "Select Notes" on the S. S. Lessons.) "I am greatly delighted with the perfection of workmanship exhibited in these remarkable pictures." (Charles Cuthbert Hall, D.D., Pres. of Union Theological Seminary.) "I have seen nothing so realistic since my visit to the Orient." (C. R. Blackall, D.D., Editor of Periodicals, Baptist Publication.) "It gives me pleasure to declare that your stereoscopic views of Italy and the Holy Land are the best I have ever seen." (Archbishop Ryan, of Philadel-

phia.) "The next best thing to visiting them (Rome, Jerusalem, etc.) is to have them brought before the eye by very perfect stereoscopic views." (Dr. Theo. L. Cuyler.)

I consulted in my itinerary of our Palestine journey trained pedagogists in the East and even bright children of the grades for which it was planned. The first thought was to visit places which should actually illuminate, should give the reality, the truth, of the special event or action being studied. From a choice of several standpoints from which to see any given place I selected those giving outlooks of the greatest human interest, fullest of interesting detail and local color and free from those modern and distracting associations which make actual travel in the Holy Land sometimes so disappointing; I relegated to a supplementary journey those adapted rather to adults and which furnished more incidental sidelights on the lessons. In general, I thought it wise to give the most time to places associated with the earlier and boyhood lessons than those later; for lessons impressive in themselves I suggested the study of fewer places. I found many of the scenes so rich in suggestion that, besides visiting them a second time during reviews, about fifteen of the places are visited a third time in a later and different connection. This not only fastens them in memory, but immensely enlarges the range of their meaning.

A few possible objections to this method may be stated and answered just here. Seeing Bible lands does not take the place of the Bible, it leads to a hunger for the Word, as it hints at the solution of many Bible puzzles. The Bible is not neglected just because boys are not asked to stammer through long verses

aloud in the class, provided they are incited as never before to read it at home. The sight and study of these historic places so rich in historic memories do not obscure the spiritual application; they may make it unnecessary, as Dr. Hervey has expressed it, to "draw from lessons averaging twelve verses each an average of five and a half moral truths." For we find we secure "not more truths *drawn*, but more truth *taught*." Burton and Mathews say: "Do not make the mistake of concealing the life itself in the multiplicity of 'lessons' and applications"; and they add the urgent counsel that we are "not to make the lesson a collection of miscellaneous stories and advice, but to trust the development and application of the authoritative Word itself." The sight of Bethlehem and Gethsemane points to the Word. And the quick-eyed teacher will know how, just when the vivid scene is making the keenest impression of sacred things, to speak the brief message that shall touch the heart and will. And the sight of such scenes does not merely entertain, it interests. Entertainment lessens study, interest inspires it, not making the lessons too easy, but making the scholars work.

One friend who had secured a few stereographs and used them in a class with a small measure of success, made some confessions which show how even an excellent plan can be spoiled by the manner of introducing and developing it. He had not taken time to carry his class into the atmosphere of the scenes by care in explaining the location and meaning of the places which were seen. He had shown so many places in rapid succession that none of them had made any definite impression. Instead of making the seeing of certain places

in Palestine the fundamental experience of the lesson, he had merely "shown some pictures" at the close of a session devoted to the older plan of teaching, not so much as a means of learning as a reward for keeping still. Now these "wonders of the stereoscope" are not to be classified with celluloid badges and silk banners. They are not premiums. They are not meant to sugar-coat the pill of bitter catechetical instruction. The intimate personal knowledge they give of the Holy Land means an illumination of the Bible, and they must, if used at all, be given the dignity and the place and the attention that the land they put us in touch with deserves. My explanations of the way to put students in touch with Palestine by the use of the stereoscope in the class will show how every one of these failures can be easily avoided.

There is occasionally the impression that the use of the stereoscope will be so brief that it will not pay to introduce it. A man illustrates by his own stereoscope, which he says is "up garret somewhere." Does a tool deserve disgrace after it has finished shaping an object of beauty? Does the experience with the stereograph leave no trace in our after life? Does not the wonderfully vivid knowledge of important parts of the earth one gains from well-selected stereographs abide as a part of one's store of knowledge and experience forever? If the stereoscope once enters the school it is not likely to stay long in the garret or even on the library shelves. Many of the places where New Testament scenes occurred are also the scenes where Old Testament heroes lived. "There are no new games, madam, but there are new children," the shopkeeper said. As the

children come on there will always be some eager for such courses as we are preparing, and in the meantime the visit to Palestine through the stereoscope may become a blessing to the pastor's communion class, the adult Bible class, for prayer-meeting use, and for constant reference all one's life. You cannot exhaust them or their usefulness. Take them to the sick, show them to guests, let little children who visit you study them. Most of all, sit down with them quietly alone, for they are the best aid to the Christian's personal Bible study that you can ever find.

The Key Map System.—The second characteristic of these lessons, by which I supplement the first, is an ingenious patented Key Map System, devised by the publishers of these stereographs and used to accompany many of their arranged tours through foreign lands. A general map of the whole country is given, besides special maps on a larger scale of certain sections where there are many things to see. On these maps are shown each standpoint we take in the stereoscope, the direction in which we are looking and the limits of our field of vision. This is done by means of V-shaped lines. We stand in each instance at the point from which the two lines branch out, and look over the territory lying between them. Numbers are given in connection with each one of these standpoints on the map which correspond with the numbers on the stereographs.

The result is that each look through the lenses gives a definite and distinctly known field of vision from which all else is shut out. For example, one lesson shows the pupil the very spot where Jesus talked with the woman of Samaria about the "mount" on which her

father worshipped; the pupil sees with his own eyes where the Master was standing, in which direction he was looking (southwest) and the "mount" which he saw on that occasion, for the stereograph covers just that site, direction and view, and the Key Map shows it to his understanding and records it in his memory. So also we take the pupils to Jerusalem and Galilee and make a fairly complete tour of the principal sacred places in such an intelligent manner *that a pupil could find his way about* if he should be set down there at the present moment. The scholars are shown how to draw rapidly in the class skeleton maps of the Holy Land on which the standpoints they take are located; upon these they draw the V-shaped lines themselves, so that at each new place every scholar attains a complete orientation.

The Manual Methods.—The manual methods thus start from and join upon the travel experiences. Each scholar should be furnished with a 5-cent ruled note-book with a stiff back. In this book while in the class he makes maps, charts, diagrams and brief notes, which I fully explain in this handbook, and here he records the results of his home work. Simple drawings and the color-work, Bible-binding and illuminating methods of mastering the events in order and new ways of using such reproductions, as the Wilde, Perry and Leeper pictures (for as a supplementary feature I do not think they are objectionable), are outlined in the handbook. Seeing the sacred places would of itself make a profound and permanent impression, but every time the scholar puts hand to paper he classifies or rectifies or reviews something he has already learned, or adds to his store of knowledge by original research.

One weakness of ordinary teaching is that the scholar gets only isolated impressions, he does not secure an orderly and complete view of the subject he is considering. I have tried to arrange the manual work so that the scholar shall build for himself by the evolution of his own maps, charts and notes, the steps by which he shall steadily climb and from which he can look back in intelligent review.

Home Work by the Pupil.—All this brings up the matter of teaching by question and answer. These lessons can be taught with or without the use of the quarterly. If the quarterly is retained it will be used as a reference book for information, a practicable text of the lesson and a manual for home study, but there will not be time or need to ask all the questions in order as before. The teacher will, while the scholars are eagerly viewing the places for themselves, draw from the scenes the facts and lessons which the quarterly questions call for. If he is so fortunate as to have a class which studies the lesson he will honor their industry by using as much as possible the questions they have studied, but if they have not done so he can underline in the quarterly certain significant questions to be assigned to individuals for report next Sunday. Thus to-day's quarterly lesson becomes excellent review material for next Sunday. Burton and Mathews advocate that the last ten minutes be thus given to planning out the next week's work. The scholar does not see in twenty questions any demand upon himself, but one specially assigned question will incite him to interested activity. If a quarterly is not used the handbook will provide abundant material both for teaching and study.

Application to Various Courses.—It is evident that a systematic and complete journey through the Palestine country where Christ lived and worked and died needs no adjustment in order to be used with any study course on the life of Christ that is also orderly and complete. As the journey I have arranged is thus systematic and complete, the only thing one has to do, if he is teaching a course that has certain gaps in it, is to pass by certain places that fill those gaps or else—what is better—to fill the gaps in his course by undertaking to visit those places on his own account. During the first half of 1904 and 1905, for example, the International Lessons for each half year cover the life of Christ, first in the Synoptists and then in John. Each course leaves out some important event which our journey would bring vividly to mind. The teacher may either leave out certain stages in the journey or complete his scholars' view of the life of Jesus by adding them. If he makes this Palestine journey in 1904 he may revisit the sacred ground with a few supplementary excursions to other places in Palestine in 1905, to understand the different story and style of John; or he may secure from the publishers apparatus for an entirely fresh tour. The handbook gives considerable attention to showing how differently yet appropriately the travel-study illustrates these two separate courses. In a year's course, like that in the Blakeslee system or some later course in the International system, the personal seeing of the sacred places with all the rich manual work will provide plenty of occupation for a year. Because of this adaptability of the travel-study, and in order to fit both the slow and the rapid teacher and the deliberate

and the restless class, the handbook is divided into sections rather than lessons and the sections are undated. This makes it possible to use the course without a break in schools that close for the summer.

Founded upon the most recent studies, the handbook and the stereographs are planned to be used with the most important of the many excellent new manuals for personal or class study, and our book shows in detail how the travel plan may accompany the use of the following manuals:

The International Lessons.

The Bible Study Union (Blakeslee) Lessons.

Burton and Mathews' Constructive Studies.

The Christian Endeavor (Taylor and Morgan's) Studies in the Life of Christ.

Sharman's Studies in the Life of Christ (Y. M. C. A.).

Murray's Studies in Mark (Y. M. C. A.).

The Life of Christ for Boys' Bible Classes, by W. H. Davis (Y. M. C. A.).

Hurlbut's Travelling in the Holy Land, through the Stereoscope (Underwood & Underwood, N. Y.).

In addition to these applications a careful discrimination is made in the use of the apparatus and material for different ages. Stereographs are enjoyed by old and young, but in different ways. The teacher is told how to use them in the different grades representing the ages from twelve to eighteen, and also how to use them in adult classes and for personal study.

Some other details about the use of material can be made clear, as the handbook and the

different outlooks in Palestine are studied together.

The Social Element in Religious Education.—One of the prime laws of teaching is the recognition of the social element in education. I have taken pains to show how to use this important, but neglected factor, in the class organization. I explain a plan for a parliamentary method of conducting the class and securing class decisions of moral problems, the use of joint reports, and debates among older boys, the extension of the lesson into week days and of current events into the lesson, and the organizing of the class for actual practice in the virtues learned in the lessons.

There are two or three unique class tasks which form an important addition to the instruction and interest. These consist of two large blank books, entitled "Our Boys' (or Girls') Life of Christ" and "A Diary of our Journey through the Holy Land." One is intended to contain the events of each lesson told in the child's own fashion, and the other descriptions of what the pupils really see for themselves in the form of a diary of travel, to be composed, chapter by chapter, by different members of the class in turn. Still another joint task is a large colored map of the Holy Land, to be built up lesson by lesson and executed by several artists.

The advantages of the course may be summed up as follows:—

What These Travel Lessons Will Do.—This is what I believe the lessons will do:

(1) They will solve the problem of order, attention and interest in the class. They are especially adapted to "irrepressibles."

(2) They will give the scholars a respect for

the dignity, value and wisdom of the Sunday-school as a *school*.

(3) They will give an orderly, complete, accurate, vivid and inspiring knowledge of the men and women of the Bible, and especially of the life of the Master.

(4) They will give a larger and broader conception of Bible times, customs, lands, religious ceremonies and ideals than any other system of teaching.

(5) They will make the land where Christ lived as real as our own, and thus serve as a powerful stimulus in making Christ a real person.

(6) They will produce and continue a profound religious impression and those conditions of mind and heart most favorable to the reception of religious truth.

(7) They will, since the best teaching best honors God and best helps men, if taught conscientiously and prayerfully, assist in attaining those spiritual results that are the goal of religious education.

(8) They will encourage that active expression of the religious life in conduct and helpfulness which is the fruit and witness of spiritual knowledge really received and accepted.

The Illuminated Lessons

HOW TO PREPARE AND TEACH THE LESSONS.

THE MATERIAL WHICH THE BOOK FURNISHES
AND THE APPARATUS USED WITH IT.

The study is divided into twenty-five sections, partly that it may, if desired, be completed in half a year of weekly lessons and partly that at least twenty-five important events in the life of Jesus may be fixed in the scholars' minds. It should be distinctly understood, however, that to use all the suggested teaching methods would take a year or more and not a half year, and that so much is offered in order either that a year of study may be possible, or that the teacher who takes but half a year may have a storehouse of method to choose from according to the grade and the peculiar needs of his own class.

The helps for teachers are as follows:

1st. The Scripture References.—This is a "textless" handbook. The Scripture is to be read by the teacher in preparing the lesson. The facts of the Scripture are to be called out during the session from the students' memory and, wherever necessary, from direct reference to the Bible. All Bible references should be opened to before the lesson is taught. At the close of each hour the Scripture for next week is to be given out to some one scholar for report or, if the teacher thinks wise, to

the whole class to read. The Scripture is reviewed by the scholar who writes the chapter of the class "Life of Christ" for that week.

The Scripture is selected according to the divisions and orders of Stevens and Burton's "Harmony of the Gospels."

2d. Suggestions on the Conduct of the Class and of the Lesson.—These are found in this chapter, throughout the "lessons" and in the last chapter, and contain plans for treating the reviews, the current lesson, and for securing student preparation for the next lesson. From these, the teacher of a half-year course must choose the methods which are best suited to his own class. The author had in mind both in these helps and in his questions youths of twelve to sixteen, but the "Home Work" and the "Additional Methods" suggest plans suitable for those under and above that age. Classes of similar age vary so in maturity that some discretion must be left to the teacher, but it is believed that enough is offered to be of help to many of all ages. The material suitable for adults, however, is found in the library references that are given in each lesson.

3d. Questions.—Many questions are suggested for the teacher's use. Some teachers may like to use them entirely, others will use them to introduce some of the questions in the quarterly, and others will find them suggestive in preparing their own questions. The purpose of my questions is to provoke the students' powers of observation, to draw out the resources of knowledge which they possess and to bring out all that the places associated with the life of Christ can tell to illuminate the Bible narrative, and to make clear the signifi-

cance of the event being studied. The questions that lead up to an "application" are few and are usually placed at the point of greatest interest rather than at the close, because the author believes that to be the best opportunity pedagogically. The teacher who fears that the places themselves will not sufficiently impress a lesson will supplement these questions by his own or by those in a quarterly. The best teachers are usually dissatisfied with another man's questions. They know, too, that he who comes upon a fresh suggestive question anywhere makes a fine discovery. Hunt for still better questions in your quarterly, your Sunday-school magazine, your teachers' meeting, etc.

Just as soon as you can, ask questions without a book. Let the places in Palestine, as seen through the stereoscope, suggest the questions. My questions were prepared from these scenes by the use of eyes like your own and the scenes ought to recall the questions. Will it not be your experience that after all it is the less important questions that get left out? And will not extemporaneous (*i.e.* not unprepared but unread) questions better provoke remark and query from the class?

An important point: *Ask questions that excite observation rapidly*, so as to make observation active and keen, but *ask questions that incite thoughtfulness slowly*, so as to give time for rumination. Use sufficient leisure especially when making the transition from one place to another or from one illustrative method of teaching to another. Let the questions that call for observation predominate as it is desirable that the scholars' heads be kept most of the time in the hoods of the stereoscopes.

Don't let any questions, either those you ask or any the scholars may ask, lead you far from the one aim you have in mind in the lesson. Encourage questioning, let the scholars' questions take place of your own when you can, but if any of them are much aside from the lesson, give those out for some individual's home work and report for the next Sabbath.

Questions upon the lessons or places studied to which answers would not readily suggest themselves are answered by us in the "Lessons" in parentheses.

4th. **The Stereoscopic Photographs of Palestine.**—By means of these the teacher first and then the scholars in the class are brought face to face with the places where Christ's life was spent. You need no other illustrations except your blackboard work. These places, as seen in the stereographs, cover every lesson and every important event, and you cannot well take time to study a larger number of places if you teach these thoroughly.

Do not encourage the bringing of any other stereoscopic photographs to the class. If they are offered, have them brought to your home. There is the danger that some mischievous lad may introduce some "comic" view. The number of sacred places chosen for you is sufficient, but, rather than hurt the feelings of a child, the scene which he offers may, after study by the teacher, be introduced wherever it may fit and the owner be allowed to explain it.

It will be observed that, in our own course and the other courses which may be used with it, the number of places suggested to be visited on each Sunday is not equal. This is intentional. More scenes are studied in all the

earlier lessons, while the travel-method is novel and when the events are those of Christ's boyhood, in which children are especially interested. Events impressive in themselves, such as the transfiguration and the crucifixion, need less attention to the places concerned. Wherever there is considerable map work or other manual work there is evidently time for few other visual methods. The parables and teachings should, we believe, be sparingly illustrated, lest the fascinating details obscure the moral lesson.

The sacred places, as visited by the stereoscopic photographs, are often returned to a second or third time, not only in review but in later lessons. This is partly for a *geographical* reason, so that the scholar will come to have a connected and comprehensive idea of one place, such as Jerusalem or Galilee. It is also done that he may see how repeated visits suggest to his mind fresh events for a new mental standpoint.

5th. A Description of All the View-points.—Descriptions are interwoven through the lessons which suggest answers to the questions and give the teacher complete mastery of the various positions taken by the scholar.

6th. The Key Maps.—Great care has been taken to have the accompanying Key Maps of Palestine, Jerusalem and Galilee accurate, and the ingenious system of locating the direction and field of vision in each stereographed scene on the maps has been specially devised for this purpose and patented.

The encircled numbers in red on these maps correspond to the numbers printed on the stereographs and show the various standpoints we are to take throughout the land by means

of the stereoscope. The two diverging red lines connected with most of these numbers show what is to be the direction and the range of our vision from these standpoints.

7th. Applications to all Lesson Courses.—The stereographs of Palestine may be used with any modern study course. To have selected places for study to fit simply one year's course, for example the International Lessons for the current year, would have meant a study of Christ's life that was incomplete as to some events and places and of temporary value. The places we have selected for study cover the whole story and fit all courses and may be used year after year without change or with the study of such few additional places as may be desired. A useful partial list of the hundreds of such supplementary places to which the publishers can give teachers and scholars access, useful for very long courses or for those reviewing the life of Christ again, is given in such connection with the order of events that the teacher may know just where each view-point is most apropos.

8th. Material for Home Work.—In addition to such use of the quarterly as the teacher may think wise, a great many questions and debates for special individual preparation and some manual work of various kinds to do at home are furnished. For those who wish further aid in this direction I recommend the handy duplicate detachable "Look-Up Questions" on the life of Christ, published by D. C. Cook & Co., Chicago. Such work is very important as securing coöperation and home study by the pupil and knowledge from such special contributions not otherwise obtained.

9th. Supplementary Methods.—Some very

valuable general and supplementary methods are described, which are useful constantly or in special emergencies or on a second return to the subject. The teacher who takes up the life of Christ in 1904 and again in 1905 in the International Lessons, for example, will find it helpful not only to know of new places to which the class may be introduced, but of fresh methods of teaching.

10th. Library References.—This book does not pretend to furnish, in its explanations and helps, a commentary, critical or homiletical, on the Gospel story. For this the reader will turn to our library references, to his own library and to his Sunday-school periodicals. From these will come many attractive sidelights upon the Oriental people and places seen. Such additional facts will be interesting especially to adult classes, but they should be introduced with discretion in classes of boys and girls, for they care for large outlines and for details which they can see, but very little for details to which they can only listen.

Our chief purpose in introducing the library references is thoroughly to furnish the teacher for his work. No teacher will read all, but every teacher will be glad to have the best authorities thus made available. We suggest also, as a matter of convenience, the following books for the teacher's and the school's library:

BOOKS FOR THE TEACHER.

ESSENTIAL.

The Bible (The Twentieth Century Gospels, 50 cents. Fleming H. Revell & Co., Chicago, recommended).

A Good Life of Jesus (Edersheim's, \$1.00, E. R. Herrick & Co., N. Y., recommended).

IMPORTANT.

Burton and Mathews' Constructive Life of Christ (\$1.50, University of Chicago Press).
Hurlbut's Historical Geography of the Holy Land (\$1.50, Eaton & Mains, N. Y.).
Stevens and Burton's Harmony of the Gospels (\$1.25, Silver, Burdett & Co., Boston).

HELPFUL.

A Bible Dictionary or Teacher's Bible.
Farrar's Life of Christ (various editions).
Andrews' Life of Our Lord (\$2.50, Scribner's, N. Y.).
Gilbert's Student's Life of Jesus (\$1.25, Macmillan, N. Y.).
Stalker's Life of Christ (various editions).
Rhees' Life of Jesus (\$1.25, Scribner's, New York).
Sanday's "Jesus Christ" in Hastings' Dictionary of the Bible.

How the Teacher Should Prepare the Lessons.—Before you begin teaching the course read the chapter on "The Methods and Their Advantages" so carefully that you are sure you understand everything fully, and master several of the lessons in advance in the manner I am about to suggest so that you may not do hand-to-mouth teaching, but may have a vision of the sweep of events which shall keep you well ahead of your class.

In studying each lesson the author suggests

that you use all this material in the following order:

1st. Find the lesson topic, and read the whole lesson text and context in the Bible either as in our reading course or in any other course in a quarterly or other manual.

2d. Turn to the key-map of the place you are about to visit in this lesson and, after noting carefully what is to be your position, study each place through the stereoscope and its explanation in the "Lessons" carefully together. If you are using any other course than our own, a glance at the appropriate table under "Application to Other Courses" will show you what are the places and descriptions for the week.

3d. Read as many of the library references as are available and any Sunday-school helps that you have.

4th. Make notes of your thoughts and any facts of interest.

5th. Turn again to our Questions and to your quarterly, if you use one; read and answer our Questions first, and then those in the quarterly. Now prepare your own questions. As far as possible, master your questions so as to use them without referring personally to the stereographed scenes in the class.

6th. Decide now the one thing you want to teach this week. If your own lesson differs at all from ours, or your conception of the truth to be taught differs from ours, get clearly in mind what you want to do and prepare the questions that will do it.

7th. Prepare any blackboard work or work to be written in the class.

8th. Decide how you will review the last lesson or lessons and whether you will revisit

the places visited last week in the stereographs or not.

9th. Write your class order of exercises for the day.

10th. Write out on slips the home work for the day, consulting our suggestions, both special and general.

11th. Glance at our "Supplementary Methods," to see if there are any you wish to use this week.

These seem to be a good many things to do, but they are no more than every faithful teacher by any other method does, and the orderly teacher wants some such schedule to help him use his material most readily. He will soon follow this order automatically. The lazy teacher can take a hasty journey with the stereographs himself and go into the class and read our questions and even then get better results than he deserves, but we do not advise that as a good way to prepare the lessons.

How to Teach the Lesson.—I have explained carefully in the first lesson on page 77 how to introduce the stereoscope to the class and how to begin a lesson.

There are some physical advantages which the teacher will try to secure before he begins any lesson. Every class of this age should be isolated. There may be class-rooms. If not, perhaps screens or sliding denim curtains can be used. At the least, the class can sit in a rear corner. By means of a simple parliamentary organization or some other way the teacher gets business, collection, library books and every other routine matter out of the way before the lesson. It is often wise also to arrange not only that the class shall not be disturbed during the lesson, but that it shall not

need to break off its work at the arbitrary moment when the school closes.

A Sample Class Order of Exercises:

(1) Call to order by the President.

(2) Records by the Secretary (who marks the attendance silently and delivers the book to the school secretary).

(3) Offering by the Treasurer (who cares for its delivery to the school treasurer).

(4) Other details, business and announcements.

(5) The teacher takes the class.

(6) Distribution of note-books and pencils, by assigned pupils.

(7) Blackboard and note-book work introducing present lesson.

(8) Stereoscopes and stereographs of places visited the previous Sunday distributed by assigned pupil.

(9) Review study of the places seen the Sunday before, in connection with (10).

(10) Reports of home work ("The Life," "The Diary" and special reports) reviewing and leading up.

(11) Stereographs of new places distributed.

(12) Questions on the current lesson.

(13) Class dismissed.

The question as to whether it is better to revisit the scenes of last week's lesson in review or simply to refer to them by description would be determined on a given Sunday, not only by the success the teacher felt he had reached in making them real the first time, but also by the amount of time needed for the new scenes and the question as to how many scholars were absent the preceding Sunday.

Every method of teaching has its dangers. That of verbal teaching is dulness. That of object-teaching is shallowness. The antidote of the latter is painstaking. Take time for the child, not only to see, but to note down, to remember, to recall all his previous knowledge, to interpret what he now sees, to receive and digest what you have to teach, and, as much as is possible, to express again to you his increased ingathering of knowledge and wisdom. Most of all, let your pains be to teach not something around or about Jesus, but to *teach Jesus*. And these methods, which are like the mountains around Jerusalem, but are not the city itself, are inspiring outlooks from beyond; but you must lead the child within the gates. "No man knows Jesus out of any book," says Bushnell, "but he must know the being, the very person: indeed, he must become a Jesus in some very important sense himself."

Reviews.—In our handbook, instead of setting for reviews arbitrary days at equal intervals, they are introduced at the end of distinctive periods in the history, and thus, as in the public school, so unexpectedly that the scholar is influenced to be always ready for them.

The Stereographs of Palestine at the Teacher's Home.—Some teachers may not think it advisable after all to bring their classes into touch with Palestine through the stereoscope in the school. I know one teacher who invited his class to his house regularly on a week-day evening all winter for a social, and conducted a travel-course then. There was an advantage in this bringing the study of the Scripture into the midst of the week, besides the solving of the problem of what to do at the social.

THE APPLICATION OF THE STEREO- GRAPHS OF PALESTINE AND OF THE LESSONS TO OTHER COURSES.

Any complete and orderly course on the life of Christ can be used instantly and constantly with a study of the places in Palestine shown in our stereographs and with this handbook. Courses in a single gospel and courses that do not cover the life of Christ completely are supplemented in very necessary ways by our methods.

Following are tables showing just how to use our material with the most popular courses on the subject. First are mentioned six months' courses and then some that take one year to study.

The International Lessons for 1904.

Number of the International Lesson.	Number of Our Lesson.	Number of Our Stereographed Scenes.
1st Qr. i	i, ii	1-5
ii	iv	9, 10
iii	iv, v, vi	11, 12
iv	(ii), ix, (vi, viii)	4, 14-16
v	vi, ix	13
vi	ix, x	18
vii	x	19
viii	x	7
ix	xi	20
x	xiii	22, 13
xi	(xii), xiv	21, 9, 10

The International Lessons for 1904—Continued.

Number of the International Lesson.	Number of Our Lesson.	Number of Our Stereographed Scenes.
xii	xiv	23
xiii	xv (Review)	(Review)
2d Qr. i (xiv)	xvi	24
ii (xv)	xvii	13, 22, 36
iii (xvi)	xvii	19, 25
iv (xvii)	xviii	27
v (xviii)	xviii, xix	26, 28
vi (xix)	xx	Review 24-28
vii (xx)	xx	17
viii (xxi)	xx	27, 29
ix (xxii)	xxi	8, 30-32
x (xxiii)	xxii	12, 33
xi (xxiv)	xxiii	34
xii (xxv)	xxiv, xxv	35, 36
xiii (xxvi)	xxvi (Review)	(Review)

Although these lessons are from the synoptic or narrative gospels, they unfortunately do not give a consecutive or orderly story of the Master's life. The teacher who desires to secure such a knowledge for his scholars would find it easiest to use our handbook as his guide and the quarterly or other helps as supplementary material. This is not difficult, because the lessons, as one sees, are closely parallel, ours chiefly differing in that the story is told in chronological order. He would find his lesson helps just as easy of reference and would close his course at the same time as the rest of the school.

Those who wish to follow the International Lessons exactly will be glad to follow my weekly articles on the travel-method in "The Sunday-School Times." Let me explain how I apply these scenes to it a little more in detail,

where the adjustment is not at once manifest. A reference to our lesson does not always mean to the whole lesson, but to a stereographed scene or other illustrative material found in it. Lesson iii (Int.) is chiefly our Lesson v, but some references may be made, for completeness, to the events before and after, as in our Lessons iv and vi. Lesson iv (Int.) is in our Lesson ix, but the other places studied through the stereoscope in our Lessons ii and vi are appropriate, and the events of our Lesson viii are not otherwise referred to. Lesson vi (Int.) is appropriately illustrated by our study of the lepers, stereograph 18, and by material in our Lesson x. The study of the second lesson of the second quarter is introduced by a study of life on the Sea of Galilee to-day, stereographs 13 and 36, but the lesson material is in our Lesson xvii. For Lessons iv-vii of this quarter, which have in the context many important events, we suggest in addition to the teachings in the regular lessons such a summary of events with illustrations as are given in our Lessons xviii-xx. If an illustration is desired for the return of the Prodigal Son (Lesson vii, Int.), we suggest the attractive home scene in Cana, stereograph 17, which illustrates the preparations for a home feast. The appropriateness of the Greek priest blessing the children of Ramah, stereograph 29, and the connection of the events of our Lesson xx with the eighth lesson of the second quarter are evident.

The International Lessons for 1905.

Number of the International Lesson.	Number of Our Lesson.	Number of Our Stereographed Scenes.
1st Qr. i	i, ii	1-5
ii	(iii), iv, (xiv)	9, 10, 23
iii	v, vi	11-13
iv	vi	14
v	vii	8, 12
vi	viii	15, 16
vii	ix	17
viii	(ix), xx, (xi, xii)	18, 20, 21
ix	xiv	22, 23
x	x	19
xi	(xvii) or (xviii)	25 or 26
xii	xix	29
xiii	xv (Review)	(Review)
2d Qr. i (xiv)	iii	6, 21
ii (xv)	xx	27
iii (xvi)	xviii, xxi	27
iv (xvii)	xxi (or xxiv)	30-32 (or 35)
v (xviii)	xx	29
vi (xix)		7
vii (xx)	xxii	33
viii (xxi)	xxiii	33, 12, 32
ix (xxii)	xxiii	34
x (xxiii)	xxiv	35
xi (xxiv)	xxv	36, 22, 20
xii (xxv)		8, 34
xiii (xxvi)	xxvi (Review)	(Review)

The lessons of 1905 and of July to December, 1908, which are also from similar materials, are difficult to teach to boys and girls, because they are chosen from the philosophical Gospel of John and not from the narrative gospels; for this reason they need all the more aid of graphic illustrating. As in using the lessons

of 1904, we suggest covering the unmentioned intervening events by the use of our lessons and stereographed Palestine scenes. The International Lessons ii and viii of the first quarter, for example, may be extended as the table above indicates to show the connecting history. Lesson xi, which is not historical at all, may be omitted and our Lesson xvii or xviii, which covers the corresponding story, may be substituted. The story suggested in our stereograph 29 illuminates the beautiful lesson of humility of Lesson v of the second quarter, but our supplementary photograph, "A Greek Patriarch at the Ceremony of Feet Washing," gives a modern instance which may be preferred instead. Lessons vi and xii of the second quarter are upon Biblical teachings rather than events and cannot appropriately be illustrated, but I have suggested the study of a barley harvest, stereograph 7, in the earlier lesson as hinting at the thought of Christ as the Bread of the Lord's Supper, and the stereographed scenes 8 and 34, as suggesting the contrast between the earthly and the heavenly Jerusalem. Most teachers will prefer the study of no particular place for these lessons.

Those who have used our travel-course in teaching the Life of Christ in 1904 may wish to visit a few new places when going over the Life again. The study of the following would be especially applicable to John's Gospel, from which the lessons are taken. Additional places of general interest are mentioned in the List of Supplementary Palestine Stereographs.

Title.	Under-wood's List No.	Adapted to Lesson.
Miserable Inhabitants of Modern Palestine	1894	1st Qr. 11
Ceremony of Washing Feet by Greek Patriarch	2d Qr. 5
The Traditional Upper Room.	2901	" " 6
Pilgrims on "The Route to Calvary"	1768	" " 9

Order by name.

When the International Lessons return to the life of Christ for eighteen months in 1906-7, we shall, if necessary, issue free explanatory circulars showing just how to use our stereographed scenes of the Gospel places with that course.

Murray's "Life and Works of Jesus according to Mark."

Another course in a single gospel is Murray's "Life and Works of Jesus according to Mark" (published by the International Y. M. C. A. Committee, N. Y. City). Of course Mark, while the most graphic, is the most incomplete of the gospels. Our travel-study course would serve to enlarge and round out this special study, which is for adults. It applies to Mr. Murray's lessons as in the following page, the stereographed places not on the same line with the numbers of his lessons covering the intervening ground.

Number of
Murray's Lesson.

Number of Our
Stereographed Scenes.

..	1-8
1	9-16
2	17, 18
3, 4	19
5	20
7	22
8	..
9	23
10	23
11	24
12, 13	Teachings
14, 15	25
16	28
17	26
18	27, 29
19	30-32
20, 23	Teachings
..	33
24, 25	34
26	35, 36

Davis' Life of Christ for Boys' Bible Classes.

Published by the International Committee
of the Y. M. C. A., N. Y.

Number of Davis' Lesson.	Number of Our Lesson.	Number of Our Stereographed Scenes.
i	i	1
ii	ii, iii	2-5
iii	(Review)	(Review)
iv	iv-vi	6-14
v	vii	15, 16
vi	(Review)	(Review)
vii	viii, ix	17, 18
viii	x-xii	19-21
ix	(Review)	(Review)

Number of Davis' Lesson.	Number of Our Lesson.	Number of Our Stereographed Scenes.
x	xiii, xiv	22, 23
xi	xvi-xx	24-29
xii	xv (Review)	(Review)
xiii	xxi, xxii	30-33
xiv	xxiii	34
xv	xxvi (Review)	(Review)
xvi	xxiv, xxv	35, 36

In all the one-year courses in the life of Christ which follow there are lessons on the teachings of Jesus which cannot of course be illustrated by stereographed scenes. It is my own belief that it is unwise, in teaching boys and girls, to try to combine a narrative and a doctrinal or ethical course in one, because each has greater interest and movement if treated separately, but for the benefit of those who wish to do this I have introduced as supplementary matter at appropriate times suggestions as to the ways of dealing with the unillustrated lessons. In using the following tables all that is necessary to do is to turn from one's own lesson to the corresponding lesson in our manual and the stereographed scenes to gain help in teaching any given course. Courses not mentioned here can in half an hour, by the construction of a similar table, be used with this handbook and travel-study.

It ought also to be remarked that, in schools where a few classes are using our stereographs of Palestine and other quarterlies or textbooks, the scenes from Palestine will prove so interesting and take so much time that the teacher can easily, if he desires, so prolong his studies of the acts of Jesus as to cover the time used by other classes in studying the teachings

and thus close his course at the same time as the rest.

We can furnish many stereographed scenes of Oriental life and customs which are illustrative of the parables and teachings. These are described in our supplementary lists. A few of these might be ordered toward the close of the course, when the teachings mostly occur, to supplement those regularly furnished.

Burton and Mathews' Constructive Studies in the Life of Christ, and Stevens and Burton's Harmony of the Gospels.

The "Studies" published by the University of Chicago Press; the "Harmony" by Silver, Burdett & Co., Boston. This table fits the "Studies." The "Harmony" is closely parallel.

Chapter in the "Studies," etc.	Number of Our Lesson.	Number of Our Stereographed Scenes.
i	i	1
ii	i	2, 3
iii	ii, iii	4, 5, 7, 8
iv	iv	9, 10
v	v	11, 12
vi	vi	13, 14
vii	vii	12
viii	viii	15, 16
ix	ix	17, 18, 4
x	x	19, 7
xi	xi	13, 20
xii	xii	21
xiii	xiii	Teachings
xiv	xiii	22, 13, 20
xv	xiv	9, 10
xvi	xiv	23, 13, 22
xvii	xvi	24
xviii	xvii	25

Chapter in the "Studies," etc.	Number of Our Lesson.	Number of Our Stereographed Scenes.
xix	xviii	Teachings
xx	xviii	19
xxi	xviii	26, 27
xxii	xix	28
xxiii	xx	Teachings
xxiv	xx	"
xxv	xx
xxvi	xx	18
xxvii	xx	29
xxviii	xxi	27
xxix	xxi	30-32, 12
xxx	xxi	Teachings
xxxi	xxi	"
xxxii	xxi	"
xxxiii	xxi	8
xxxiv	xxii, xxiii	33, 34
xxxv	xxiv, xxv	35, 36, 13, 20, 23, 12

**The Bible Study Union (Blakeslee) Lessons,
Junior Grade.**

Published by the Bible Study Publishing
Company, Boston.

Number of Blakeslee Lesson.	Number of Our Lesson.	Number of Our Stereographed Scenes.
i	i	1
ii	i	2, 3
iii	ii, iii	4, 5, 7, 8
iv	iv	9, 10
v	v	9, 11, 12
vi	vi	13, 14
vii	vii	12
viii	viii	15, 16
ix	ix	17, 4
x	ix	18
xi	x	6

Number of Blakeslee Lesson.	Number of Our Lesson.	Number of Our Stereographed Scenes.
xii	x	19
xiii	vii, xv (Review)	(Review)
xiv	xi	20
xv	xi	20
xvi	xi	20
xvii	xi	20
xviii	xii	21
xix	xiii	Teachings
xx	xiii	"
xxi, xxii	xiii	22
xxiii	xiv	20, 9, 10
xxiv	xiv	23
xxv	xiv	23, 22
xxvi	(Review)	(Review)
xxvii	xvi	24
xxviii, xxix	xvii	26
xxx	xviii	19
xxxi	xviii	26
xxxii	xix	28, 6, 21
xxxiii, xxxiv	xx	Teachings
xxxv	xx	27
xxxvi, xxxvii	xx	18, 29
xxxviii	xx	11, 27
xxxix	xx (Review)	(Review)
xl	xxi	12, 8, 30-32
xli	xxi	Teachings
xl ii	xxi	"
xl iii	xxi	"
xl iv	xxi	"
xl v	xxii	"
xl vi	xxii	"
xl vii	xxii	33
xl viii, xlix	xxiii	34
l	xxiv	35
li	xxv	36, 22
lii	xxvi (Review)	(Review)

Taylor and Morgan's Studies in the Life of Christ, and Diffendorfer and Morgan's Junior Studies in the Life of Christ.

Published by the United Society of Christian Endeavor, Boston, and Eaton & Mains, New York City.

Number of T. & M. & D. & M.'s Studies.	Number of Our Studies.	Number of Our Stereographed Scenes.
1	i	1-3
2	ii, iii	4-6, 8
3	iv, v	9-12
4	vi	13, 14
5	vii	12
6	viii	15, 16
7	ix	17, 18, 4, 13, 7
8	x	19
9	x	7
10	xi	13, 20
11	xii	21
12	xiii	Teachings
13	xiii	"
14, 15	xiii	22
16	xiv	23, 10, 20
17	xiv	13, 22
18	xvi	24
19, 20	xvii	25, 19
21	xviii	Teachings
22	xviii	19
23	xviii, xix	26-28
24	xx	Teachings
25	xx	9, 11
26	xx	18, 29
27	xxi	8, 30, 27, 12
28	xxi	12, 31
29, 30	xxi	Teachings
31	xxii	32, 33
32, 33	xxiii	34
34	xxiv	35
35	xxv	22, 36, 13, 20, 23

Sharman's Studies in the Life of Christ.

Published by the International Committee of
the Y. M. C. A., New York.

Number of Sharman's Study.	Number of Our Study.	Number of Our Stereographed Scenes.
i	i	1, 2, 3
ii	ii-v	4, 5, 7, 8
iii	vi, vii	13, 14, 12
iv	viii	15, 16
v	ix	17, 18
vi	x	19, 12, 7
vii	vii (Review)	(Review)
viii	xi	13, 20
ix	xii	21
x	xiii	22
xi	xiv	22, 10, 20
xii	xiv	23, 13, 22
xiii	xv (Review)	(Review)
xiv	xvi	24
xv	xvii	25, 19
xvi	xix	6, 21
xvii	xviii, xix	26, 27, 28
xviii, xix	xx	18, 9, 11
xx, xxi	xx	29
xxii	xx (Review)	(Review)
xxiii	xxi	8, 30, 31, 12, 27
xxiv	xxi	Teachings
xxv	xxi	"
xxvi	xxi	"
xxvii	xxii	33
xxviii	xxii, xxiii	32, 33, 34
xxix	xxiv, xxv	35, 36, 13, 20, 23
xxx	(Review)	(Review)

**Dr. Hurlbut's Travelling in the Holy Land,
through the Stereoscope.**

By Underwood & Underwood, New York City.

Dr. Hurlbut has decided with fine discrimination upon the one hundred places in Palestine most worth while seeing through the stereoscope. We are taken to the scenes in the order in which they would be viewed by a traveller who follows the customary route, beginning at Joppa, proceeding to Jerusalem and, after a trip through Samaria and Galilee, emerging at Tyre or Damascus.

It has been thought that it would increase the value of this Palestine tour to the Bible student if the places were visited in the order of the events in the life of Christ, so that, thus studied, a complete conception of the chronology and story of that life would be gained.

The following table gives in the first column this rearrangement of the Hurlbut scenes by number. The second column gives the number of the appropriate corresponding studies in our *Illuminated Lessons*, and the third the number of the corresponding stereographed scenes furnished with those "*Lessons*." The numbers in the first column not in parentheses refer to exactly or practically the same places as those in the third column, so that the Hurlbut manual and the *Illuminated Lessons* manual are interchangeable for constant reference. The numbers in parentheses refer to additional places which are related to the topics of the *Illuminated Lessons*.

It is thus seen that the places visited in the Hurlbut tour give the teacher or student a rich and complete knowledge of the scenes in which the Master's life was passed. It is

almost needless to say that for class use a number of places in the Hurlbut tours not greater than that in the Illuminated Lesson series would be ample. Too many would cause hurried teaching and confused learning.

Hurlbut Stereographed Scene. Number.	Illuminated Lesson. Number.	Illuminated Lesson. Stereographed Scene.
1	i	1
(2-6)	i	..
39	i	3
(71)	ii	4
72	ii	5
(74)	ii	..
67	iii	6
40	iii	7
(29-31)	iii	..
(41-44)	iv	..
51	iv	9
47 (46)	iv	10
50 (48)	v	11
17	v	12
(82-83)	vi	..
84	vi	13
(12)	vii	..
(55) 56	viii	15
57	viii	16
(80)	ix	17
(73)	ix	..
34	ix	18
91	x	19
81	xi	20
69	xii	21
85	xiii	22
(61, 47)	xiv	..
86	xiv	23
92 (93)	xvi	24

Hurlbut Stereographed Scene. Number.	Illuminated Lesson. Number.	Illuminated Lesson. Stereographed Scene.
90	xvii	25
(33)	xviii	..
36	xviii	27
(37)	xviii	..
(19)	xix	..
15	xix	28
(34)	xx	..
18, (13)	xxi	30
(60)	xxi	..
12, (16)	xxii	32
35	xxii	33
(14), (9)	xxiii	..
26	xxiii	34
(20-23)	xxiii	..
27, (28)	xxiv	35
(7)	xxv	..
(87)	xxv	36

OUTLINE OF LESSONS AND JOURNEY.

Note.—The use of the word “Lesson,” which occurs occasionally, does not imply that in every case so much as we have assigned will be used for one Sunday. Many classes will use only a part of a lesson each week. The positions for observation taken by the scholar each Sunday are referred to by the same numbers as here everywhere else in the book.

Introductory and Preparatory.

I. THE MINISTRY TO A HUMAN HOME.

Lesson I. The Birth of Jesus.

1. Jaffa, Landing in Palestine.
2. The main street of Bethlehem, leading from the Church of the Nativity, looking northwest.
3. In Bethlehem of Judea, where King David and Our Lord were born.

Lesson II. The Boyhood.

4. Hills over which Jesus played, southeast from Hill of Precipitation, Nazareth.
5. Ancient “Fountain of the Virgin,” where Mary came for water, Nazareth.

Lesson III. The Young Manhood. Scenes on the Way to Jerusalem.

6. “By the side of still waters,” on the plain of Jezreel (Ps. xxiii: 2).
7. A Barley Harvest, near Bethlehem of Judea.

8. Jerusalem, the Holy City, from the north-east—near the place from which it was first seen by Jesus.

II. THE OPENING OF THE PUBLIC MINISTRY.

Lesson IV. The Hero Herald.

9. Marvellous Gorge of Brook Cherith and Elijah Convent (1 Kings xvii: 3-7).
10. Baptizing in the Jordan (Matt. iii: 5, 6).

Lesson V. The Temptations.

Review of 8 and 9.

11. Plain of the Jordan, southeast from the ruins of ancient Jericho.
12. Garden of Gethsemane and Mount of Olives, from the eastern wall, Jerusalem.

Lesson VI. His First Friends.

13. Life on the shore of Galilee, at Tiberias.
14. The Well Ceremony—signifying that the wife shall serve the husband—a wedding, Palestine.

Lesson VII. Review of Lessons I-VI, and the Cleansing of the Temple.

Revisit to places already seen.

Lesson VIII. Helping John in Judea and Samaria.

15. Mt. Gerizim, where the Samaritans worshipped, and steps to Jacob's Well—looking southwest.
16. A Samaritan Woman at Jacob's Well (John iv: 5-30).

III. THE GALILEAN MINISTRY OF SERVICE.

First Period.

Lesson IX. Jesus Begins His Mission to the Multitude.

Review of 4, 13 and 7.

17. In the Court of a Village Home, Cana of Galilee.

18. "Unclean! Unclean!" Wretched Lepers outside Jerusalem (Matt. viii: 2-4).

Lesson X. Jesus Meets the Opposition of the Scribes and Pharisees.

Review of 12 and 7.

19. Summer Houses at Cæsarea Philippi—probably the "Tabernacles" referred to by Peter.

Second Period.

Lesson XI. The Choosing of the Twelve, and the Sermon on the Mount.

20. Looking northeast from the Mount of Beatitudes to Capernaum and the Sea of Galilee.

Lesson XII. A Tour through Galilee.

21. Village of Nain and Mt. Tabor, looking northeast (Luke vii: 11-25).

Lesson XIII. The Rising Opposition during His Stay about the Sea of Galilee.

Review 13 and 20.

22. Fishermen on the Sea of Galilee, and distant Hills of the Gadarenes.

Lesson XIV. The Crisis of Jesus' Ministry.

Review 9, 10 and 20.

23. West Shore of Galilee, Plain of Genesareth and Mount of Beatitudes, from Bethsaida.

Lesson XV. Review of Lessons VIII-XIV.

Revisit to stereographed places, 17-23.

Third Period.**Lesson XVI. The Northern Journeys, and Return.**

24. Ruins of Ancient Tyre—wonderful fulfilment of prophecy (Ezekiel xxvi, xxvii)—Syria.

Lesson XVII. The Transfiguration.

Review 19.

25. Old Gate to Cæsarea Philippi, at the foot of Mt. Hermon, Palestine.

IV. THE JUDEAN AND PEREAN MINISTRY OF TEACHING.**Lesson XVIII. Events and Teachings in Judea and the Departure from Galilee.**

26. On the Road to Jericho—the Parable of the Good Samaritan (Luke x: 30-35).
27. Bethany, where Our Lord was anointed by Mary—south from eastern slope of Olivet.

Lesson XIX. At the Feast of Dedication.

Review of 6 and 21.

28. The Pool of Siloam—outside of Jerusalem (John ix: 1-7).

**Lesson XX. Events of the Perean Ministry,
and Review of Lessons XVIII-XX.**

29. A Greek Priest Blessing the Village Children in Ramah.

Revisit to stereographed places, 24-28.

**V. THE MINISTRY OF ATONEMENT AT
JERUSALEM.**

Lesson XXI. Last Journey to Jerusalem.

Review of 27, 12 and 8.

30. Jerusalem, the City of the Great King, from Mount of Olives.

31. Throngs Coming up to Jerusalem for Sacrifice—outside the eastern wall.

Lesson XXII. Passion Week.

32. Jerusalem and the Mount of Olives, east from the Latin Hospice.

33. Ancient Olive Trees, Garden of Gethsemane, near Jerusalem.

Lesson XXIII. The Crucifixion.

34. "The New Calvary," outside the Damascus Gate, from the northern wall.

Lesson XXIV. The Resurrection.

Review 34.

35. "The Tomb of Our Lord," "New Calvary," outside of Jerusalem.

Lesson XXV. The Forty Days.

Review 13, 20, 23 and 12.

36. Looking southeast along the eastern

shore of Galilee, where the draught of fishes was taken.

Lesson XXVI. General Review.

OUTLINES FOR THE STUDENT'S NOTE-BOOKS.

While the lesson titles memorized would give a valuable list of the events of the life of Jesus, such a list would not be entirely well proportioned. Some events have a human interest which outweighs their personal significance in the life itself.

It is suggested that a separate list be gradually compiled in the back of the scholar's notebook, built up on the following five-jointed skeleton as the lessons progress. The scholars might decide as the lessons reach the end of a division which events are worthiest of memorizing under that division, and the table might be different from this one. It is easier to learn and remember the list if the five headings are used as convenient way-marks.

I. THE CHIEF EVENTS OF JESUS' LIFE.

His Ministry to a Human Home.

The Birth at Bethlehem.

The Flight into Egypt.

The Boyhood in Nazareth.

The First Visit to the Temple.

The Young Manhood in Nazareth.

The Opening of His Public Ministry.

The Baptism in Jordan.

The Temptation in the Wilderness.

The Winning of the First Disciples.
The Cleansing of the Temple.
Helping John in Judea and Samaria.

The Galilean Ministry of Service.

The Ministry to the Multitude.
The Choosing of the Twelve and the Sermon
on the Mount.
The Rising Opposition.
The Crisis at Bethsaida.
The Retirement into Northern Galilee.
The Transfiguration.

The Perean Ministry of Teaching.

The Ministry of Atonement at Jerusalem.

The Triumphal Entry.
The Rejection, Betrayal and Trial.
The Crucifixion.
The Resurrection.
The Life in Glory.

II. "THE CAMPAIGNS OF JESUS."

Another graphic way to master the plan of Jesus' life would be to group its events and purposes into the definite campaigns of a soldier-king. It would run something like this:

The Boy Soldier: In His Home.

The Birth of the King.
The Boyhood of the King.
The Young King Visits His Capital.
The Young King Getting Ready to Reign.

The Opening Campaign.

The King's Chrism.

The Battle in the Wilderness with his Great Adversary.

The First Recruits.

The Cleansing of His Capital.

Helping His Loyal Ally in Judea and Samaria.

The Campaign in Galilee: With the People.

The Gracious Life of the King Among His People.

The Proclamation to His Citizens and the Choosing of His Generals.

The Organizing of the Rebellion against Him.

The Critical Battle of Bethsaida.

The Retreat into Northern Galilee.

The King is Seen in His Real Glory.

The Campaign in Perea: With His Generals.

Training His Generals.

The Campaign in Jerusalem: With His Enemies.

The King's Entry into His Capital.

His Rejection by His Enemies.

His Betrayal by One of His Generals.

His Deposition by His People.

The King Dies for His People.

The Triumph Over the Last Enemy.

The Eternal Victory of Our King, Leading to His Coronation.

THE CHIEF JOURNEYS OF JESUS' LIFE.

For convenience of reference for those who may at any time forget the order of places and journeys, I subjoin the following table, which shows the general plan of campaign of the Master's ministry.

I. In a Human Home.

I. From his birthplace in Bethlehem He is presented at Jerusalem and carried into Egypt.

II. He is carried from Egypt to Nazareth, where He is brought up.

III. He visits Jerusalem at the Passover, and returns to live at Nazareth.

II. The Opening Ministry.

IV. From Nazareth He goes down the Jordan to a point near the Dead Sea.

V. Thence He is tempted in the wilderness of Judea.

VI. He is hailed by John in the Jordan valley; calls from their homes His first friends and goes to Cana.

VII. From Cana and Nazareth He goes to Capernaum, and then down the Jordan valley to Jerusalem.

VIII. He journeys about Judea and passes through Samaria.

III. The Galilean Ministry.

IX. He continues northward to Cana.

X. He goes to Jerusalem (probably by way of Capernaum) to the Passover (?).

XI. He returns to Galilee, journeys about the district and comes to the Mount of Beatitudes.

XII. He journeys from Capernaum about the hill country of Galilee, including Nain.

XIII. He journeys through the lake region of Galilee.

XIV. He continues His journeys through Galilee, especially Capernaum, Nazareth, Bethsaida and Capernaum again.

XV. Review of the Galilean journeys.

XVI. He journeys through upper Galilee, Phœnicia and Decapolis.

XVII. Passing through Capernaum, He goes into upper Galilee to Cæsarea Philippi and Mount Hermon.

IV. The Judean and Perean Ministry.

XVIII. Then He goes through Capernaum southward to Jerusalem.

XIX. At Jerusalem at the Feast of Tabernacles.

XX. He journeys about Perea and comes to Jerusalem at the Feast of Dedication; returns to the Jordan; comes to Bethany and retires to Ephraim on the border of Samaria.

V. The Ministry at Jerusalem.

XXI. He comes to Jerusalem to the Passover, by way of Jericho, and lodges at Bethany.

XXII. and XXIII. At Jerusalem: the Passion.

XXIV. At Jerusalem and Emmaus.

XXV. He goes to the Lake of Galilee, the Mountain in Galilee and the Mount of Olives.

XXVI. Review of all the journeys.

Note.—“The Public Life of Jesus,” written and published by C. J. Kephart, Lebanon, Pa. (75 cents), upon which this Table is based, has a very graphic and helpful chart of the journeys.

HOW TO USE A LIMITED NUMBER OF STEREOSCOPES.

I found it possible to teach these lessons with only one stereoscope for every second or third scholar. A class not larger than five or six can be taught with one stereoscope if the scholars are seated in a circle. They simply learn to wait their turns and in the meantime are kept busy with their note-books, scripture references or answers that require memory or judgment.

Place the stereoscopes in boys' hands who are evenly apart, and be careful that all have observed one scene before you pass to the next, and that those who saw first take notes, etc., later. Have some special tasks for those who are physically restless.

But of course more ground can be covered with a larger amount of apparatus, and if ideal conditions are to be provided duplicate stereoscopes and stereographs are needed for each scholar, or at least for each two scholars.

THE LESSONS.

Introductory and Preparatory.

Scripture: John i: 1-18. Luke i: 1-4.

Introductory Reading: Edersheim, selections from Book I.

Burton and Mathews, Introduction and Chapter I.

Andrews, pp. 45-77.

Stalker, Chapter II.

Gilbert, Introduction and Chapter I.

Rhees, Chapters I. to IV.

Details to be Observed in Using the Stereographed Scenes.

It is of great importance to any person looking at these stereographed scenes of the Holy Land,

First. To move the slide, or carrier, which holds the stereograph to the point on the shaft of the stereoscope where the objects in the scene can be seen most distinctly.

Second. To sit with one's side to the light, so that the best light will fall over the shoulder, and to hold the stereoscope close to the forehead to shut out all light from the eyes.

Third. Not to hurry too rapidly from one place to the next. Don't think you can really see them all at one sitting. Better visit a few and read the references and think them over, and then take a few more. The teacher may wish to keep a little ahead of his class, but he

will prepare a more vivid and attractive lesson if he confines his thought for the week to the places the class is to see the following Sunday.

Remember that, while ordinary illustrations usually supplement the text, in this instance these stereographed scenes in the Holy Land are the real text, and all that is said in regard to these scenes is only a supplement to them.

Fourth. It is suggested that in each case the book be held in the lap while the place is being studied, and that the order of study be as follows: First, turn to the key-maps of Palestine or Jerusalem and find the encircled red number and the diverging red lines which show what particular standpoint you are about to take in Palestine through the stereoscope and what is to be the direction and range of your vision. Then, as you turn to the scene, think intently of your position in Palestine, the direction in which you are looking and of your surroundings—the places of importance not only in front of you, but to your right and left and behind you. It intensifies one's experience greatly to make hand-motions or to point, while keeping your head in the hood of the stereoscope, toward these places of interest. Then read whatever is said about the scene in the handbook. Now look long at the scene, first at objects near to you and then far away, to intensify for you the effect of perspective and reality. Solve your further queries by re-reading the description, turning back occasionally to the place itself. Read the Scripture and such library references as are available. Look at the place once more.

Fifth, and most important. In all this, let it be the constant effort to forget your immediate

surroundings and to feel that the scene is actual, life size, and that you are in its very presence and in the midst of its activities. It is better for this purpose to view the places alone and at considerable leisure.

Finally, you are to call up the history.

You have not done all you can to make the history of each place real unless you have put yourself in the situation of each character in both the scene and the story, and thus made yourself a part of both. Then the Land and the Book become truly your teachers.

I was not fully aware myself of the vividness and extent of the geographical and biographical knowledge that had become my possession as the result of this method of studying these gospel scenes until I attended a stereopticon lecture one evening in which altogether different view-points of some of these places were illustrated, and found myself unconsciously reminiscing as to my experiences and thoughts when I was at that place and supplementing the pictures on the screen by some other view which I had seen *when I was there* in the stereoscope.

Suggestions as to the Conduct of the Class on the First Sunday.

First impressions are most important. In every way possible, give the stereoscopic method of seeing Palestine a favorable introduction. A favorable introduction is one that impresses the dignity and value of the stereoscope and stereoscopic photographs as a means of bringing us face to face with places Jesus Himself looked upon, with scenes that were familiar and dear to Him.

While the stereoscopes, etc., may be in sight,

let there be no fingering of the apparatus until you give permission.

Seat your class in such a way that the light will come in from one side and the rear. Have all scripture references looked up and ready, all details of records, library books and collection out of the way and all distractions removed before you begin the lesson.

Explain first that the new course of study is to be in the form of a journey by the class to the places of the Master's life in the order of its events, somewhat as one who was devoted to the memory of Washington or Lincoln might do here in America. Ask how many know the route from their home to the Holy Land. Produce a school geography or globe and show this route on the map of the world. You do this to connect their week-day work with that of Sunday, as well as to enable them more easily to transport themselves to Palestine. Ask the individual who seems most interested to tell a little about the time and cost of such a tour next Sunday, furnishing him, if possible, a tourist company's handbook as an assistance. Do this briefly, as it will come up later.

THE CARD AND A HALF DIAGRAM.

Before distributing the stereographs, especially if the class has had no experience with the instrument, all doubt regarding the ability of each member to focus properly should be removed. This can be determined most satisfactorily by the use of the card and a half diagram, furnished with the stereographs. Two designs are printed on the long card; each design being two slightly eccentric circles over which curves are described in an odd manner. The two designs on the long card are exactly

alike, and when properly adjusted before the eyes in the instrument, will be seen as one design. The child adjusts the card with his eyes in the hood by moving the sliding bar along the shaft until he finds the point at which he can see only one design. If his vision is normal this will happen when the slide is about three inches from the farther end of the shaft. But the test is not yet complete. He is now ready for the short card, which is to be placed over the long one according to the printed directions on the back—that is, in front, at first, of the right-hand design on the long card. (Be careful that he does not invert either card.) Through the instrument he should now see a *sphere* instead of flat circle—a solid instead of a plane surface. This matter of seeing objects in the stereoscope properly is most important, and during the first lessons at least it should receive careful attention.

SEEING WITH ONE AND TWO EYES.

Now, why *do* we see curved and circular lines drawn on a flat surface only when we look at the long card by itself, and a solid globe of wires when we place the short card over the long one? In a word, explain that the two designs on the long card are just alike, that each shows the solid globe of wires as it would appear to a person looking from this position with the left eye alone. Explain further that the design on the short card is different, showing the solid globe as it would appear to the second or right eye. We see the lines stand out as a solid globe only when we have a different design for each eye. Ask, now, did you ever stop to think why you have two eyes—whether there was any particular advantage in having two eyes to use at the same time? Well, these

two cards show the difference between one and two-eye vision, the very different and better impression we can get with two eyes of near objects and of one object standing out beyond another in space. Though we may never have noticed it, still, as soon as we stop to think, we see that each eye must get a different impression of things for the simple reason that they look from different positions. Hold the right hand (with thumb toward the face) about ten inches before the right eye. Closing the left eye, note carefully the image of the hand as it appears to the right eye. Now open the left eye, and the palm which was invisible is seen. It is in this way that the eyes seem to *feel around* an object, to clasp it as we would with our arms or thumb and finger.

DOUBLE AND SINGLE PHOTOGRAPHS.

At this point take up before the class a stereoscopic photograph and explain that the two photographs on the card are not just alike as they may have supposed; that the two are made at once by a double camera which is really two cameras side by side, the two lens openings being about as far apart as our eyes. As each photograph is made from a different standpoint, it is evident that they must differ. Now it is because each eye is enabled to receive in the stereoscope the same impression it would receive on the spot that we get the same sense of solidity, depth and space.

Thus we see that stereoscopic photographs are made on the principle of two-eye vision. All ordinary photographs are made by a single camera, and so show us things as we would see them with one eye closed. In all such photographs we get from variations in light and shade, and from variations in the size of

well-known objects, more or less of the *appearance* of space and solidity, as in the flat design, but in the stereoscope there is actual space for our eyes.

Furthermore, it is found that we may see things in the stereoscope life-size. That is, the two flat, small photographs serve exactly as two windows *through* which we look and *beyond* which we may see the object or place standing out as large as the original object or place would appear to the eyes of one looking from the place where the camera stood. (See Dr. Holmes' experiment mentioned on page 20.)

GENUINE EXPERIENCES OF PALESTINE.

But the most important result to be obtained by the right use of scenes made in this way is not the more accurate ideas of the shape of objects and their position one beyond another, but it is found, especially with all our immediate surroundings shut out by the hood of the stereoscope, that we can get a distinct experience of location in the very presence of the place itself. This means that we can get not only the same ideas of the appearance of things in all essential respects, but part of the very same feelings we should experience on the spot. The only difference between the emotions to be gotten in connection with the stereoscope and by the traveller is a difference in quantity, not a difference of *kind*. (See the statement by one authority on page 19.)

It is because it is possible for one to have these feelings of being on the spot that the stereoscope is being used of late in public school work, and it is for this reason that it is introduced in the Sunday-school.

By means of the stereoscope we are, then, as we have said, to go here and there in Pales-

tine, studying the Life of Christ while face to face with the places where He lived. But to get anything like as definite an experience as we may of being in the place itself when looking at these scenes through the stereoscope, we shall need to know just where in Palestine we are standing and in what direction we are looking. We can know this from these special key-maps. (Distribute maps.)

Let us now turn to the map of Palestine. The whole land is stretched out before us here, from Galilee and the Sea of Galilee on the north to Judea and the Dead Sea 75 to 100 miles to the south, with the Mediterranean Sea washing an almost unbroken shore line on the west. The numbers in red and diverging red lines on this map show some of the positions we are to take on our journey in following and studying the Life of Christ. The two rectangles in red indicate the territory covered by our special maps on which other positions are given. Note first the position of Joppa, the ancient seaport, pretty well down to the south on the straight shore line, and the number 1 in red and the two red lines which, starting out in the sea, branch east toward the shore. This means that our first position in Palestine is to be down there before Joppa on board a ship, and that we are to be looking out between those red lines toward the ancient town. It is evident that we shall be looking practically east. (Adjust stereograph.)

Position 1. Jaffa, Landing in Palestine.

see the Mediterranean at our feet, and photographs whence is the shore of Palestine. and shade, and first of the Eastern world. As

we are looking east now, Egypt lies three hundred miles to our right and behind us, or to the south, Asia Minor five hundred miles off to our left, or to the north, while behind us the waves of the Mediterranean stretch away toward the west until they wash the shores of Greece and Italy and Spain and sweep through the Strait of Gibraltar into the Atlantic, two thousand miles away. But, above all, we are interested now in the land before us—the Holy Land, the land we are about to enter. Beyond that hill lies Jerusalem, Nazareth, Galilee and the Jordan.

How far do you think it is to the shore? Why does not the ship draw nearer to the land? (On account of the reefs.) What is this small boat here for? Describe the men's costumes. What is this tower on the hill? (A minaret of a mosque.) Why are the houses so close together? Do you know anything about this city?

Note.—Facts like the following, placed in parentheses, are for the information of the teacher and as material for further questioning, but are in no case to be read to the class.

(Jaffa is a compact city of Mohammedans, Christians and Jews, 23,000 of them. The tower on the hill-top belongs to a monastery. In this very mooring once lay logs of the cedar trees cut on Mount Lebanon and floated down the coast to build Solomon's and Ezra's temple. (2 Chron. ii: 16; Ezra iii: 7.) The place has memories too of Dorcas (Acts ix: 36) and Peter (Acts ix: 38; x: 48), who on a house-roof by this harbor saw the vision that opened his heart and the heart of the church to the Gentile world. It is also the scene of part of the story of Jonah (Jonah i: 3).)

Can you tell anything about anybody who was ever here? Dorcas? Peter? A centurion? Did you ever hear of this harbor being filled full of lumber? What for?

[Take just as much time as you can afford at first for this introductory work. Arrange, if you can, not to be disturbed, and not to close your lesson the first day when the school closes, have an extra week-night session, or, if you are not obliged to move by a schedule, do not worry if almost the whole of the first lesson is taken in explaining and answering questions about the stereoscope, by means of which you are to give to your scholars experiences of standing in Palestine. By succeeding in getting the apparatus properly used at first, it will be easy to do so later.

Remember, the best plan, in almost every instance, is to find and *point out* first *on the maps* the place you are about to see—the standpoint and the direction and field of vision. This both arouses interest and prepares the mind to look intelligently. If the place is *seen* first the interest in its details will crowd out attention as to just where it is and its surroundings.

Again, never use the language of “pictures,” but the language of travel. We do not say “I have been talking with the telephone,” but “to this or that person over the telephone.” That is the only language that is in accordance with the facts of our experience. In the same sense, we do not have experiences of seeing a stereoscopic photograph, but of seeing Nazareth, or Bethany, or Jerusalem from the Mount of Olives.

Furthermore, it is evident that we can get the emotions of the place or object itself in

connection with the stereoscope in just the degree that we are able to forget that we are looking at a stereographed scene and feel that we are in the presence of the place itself and its surroundings. If we use then the language of pictures, we continually remind a person of the very thing he wants to forget. If we use the language of the place we continually suggest to him and help him to get the experience of the place. Instead of using the word "picture," then, we should use the name of the place, or "position," "outlook," "view," "scene," and such phrases as "at our feet," "in the distance," "outside the range of our vision to the right or left," etc.]

I. THE MINISTRY TO A HUMAN HOME.

Lesson I. The Birth of Jesus.

Scripture:

Matt. i: 1-25. Luke iii: 23-38.

Luke i: 5—ii: 20.

Matt. ii: 1-12.

References:

Edersheim, Book II, Chapters I and III.

Burton and Mathews, Chapter II.

Farrar, Chapters I-IV.

Andrews, pp. 1-22, 77-99.

Stalker, Chapter I.

Gilbert, Chapter II.

Rhees, Chapter V.

Preliminary to going to the next standpoint these questions could be asked (while the student's eyes are still on the scene at Joppa). What is the first scene in Jesus' life that we ought to visit? Which way is Bethlehem from

here? Which way is Jerusalem from here? In going to Bethlehem people pass near Jerusalem. In making this trip do people go up or down?

(People go up to Jerusalem—and it is distinctly up, rising 2,500 feet in forty miles—by a funny, old-fashioned railroad, in five hours, or travel by camels still more leisurely. In this journey they pass the flower-strewn plains of Sharon, near the site of the great battle of Beth-Horon (Joshua x), Old Testament Lod (1 Chron. viii: 12; Ezra ii: 33; Nehem. xi: 35; Acts ix: 32-34), the city of England's patron saint, St. George, Emmaus and down into the valley of Ajalon (Josh. x: 12-14).)

On the map of Palestine find Bethlehem, a short distance southwest of Jerusalem. The little town is built on the eastern slope of a hill. We approach it from the northwest, and just at the entrance to the market-place we pause and look back along the main street.

Position 2. The main street in Bethlehem, leading from the Church of the Nativity (looking northwest).

As we are looking northwest, here Joppa and the Mediterranean lie away in front of us and to our left, or to the northwest; Jerusalem off in front of us and to our right. Look at the shadows and tell me what time of day it is, remembering that this wall on our right faces toward the west. Point toward Jerusalem. Point toward New York. (Do not have the student remove his eyes from the scene while he is doing this pointing. Perhaps nothing could more quickly and thoroughly aid him in securing a sense not only of being in Bethlehem, but of knowing the points of the com-

pass there, than this adaptation of muscular movement to the mental state you desire to encourage. If you can succeed even at the expense of considerable time and trouble in making the student feel that he is actually in the presence of these places where Christ once lived—even if this feeling should not be of long duration, if it should come only for a few seconds at a time—is it not worth many times what it costs?)

What is the weather now? Is this a good street? Why not? Any street lights? Sewer? Fire protection? What are the houses built of? (Soft limestone.) Are any standing that were here in Jesus' time? (Probably not.) Did they have two-story houses then? (No.) Do you see anything peculiar about the roofs? The windows? What is growing on them? Describe the costumes of the men; the women; the boys. Do you think they differ from those of olden times? What do you think of the dog? Do these people look like Jews? Mention some people who may have passed along this street. (Mary, Joseph, the shepherds, the wise men, Herod, David, Ruth.) Tell of some occasion which would have brought each of these hither.

Now let us turn around and walk on into the village square which lies immediately behind us here. Our next position is to be at the east side of this square, from which point we shall look west.

Position 3. In Bethlehem of Judea, where King David and our Lord were born.

The opening to the right of the tower, directly before us, is the street from which we have just come.

Here is the very spot where Christ was born. Does it look like the birthplace of a king? Is it paved? Sheltered? Do you see the lane by which we entered? Point to it. Why are the buildings here of a better class than in other Palestine villages? (Because the inhabitants prosper by selling sacred curios.) Point to a man who looks as if he lived here; to one who looks like a shepherd; to a traveller. Any foreigners? Were there any here in Bible days? Who played here as a boy? (David.) How do people travel in this country? How do camels lie down and rise up differently from some other animals? How are their packs arranged? How are they guided? Can you tell anything about their habits? Would poor people own them? (No.) Who came here at Jesus' birth, riding on camels? What animal was the poor man's burden bearer? (The donkey.) How are they laden here? Who made use of one in a journey from Nazareth? Why did they come to Bethlehem? Had Mary ever been here before? (Luke i: 39.) Were they of humble lineage? Were they poor? Prove it. What shelter did they seek? How was the scene in the inn like this? What was the first bed of the child Jesus?

(Do not fail to impress that in this place, amidst just such a crowd of rude men and noise and smell of beasts, and with not so much shelter as yonder steps, the baby Jesus was born. For this ledge close to us marks the entrance of the Church of the Nativity, which stands just behind us, and the "inn," or kahn, of Bethlehem was probably just here—a bare, open place like this, with a lean-to already full of guests. In one of the mangers the Babe was laid, amongst the slime and

reek. What a welcome for one who was heir to Israel's throne and who is King of kings forever!)

What is this step on which the boy nearest us is leaning? (The plaza of the Church of the Nativity.) Give me the events in order, connected with the story of Bethlehem. Could or would anyone have invented this story? Picture the connection each person had with this scene: the shepherds, the neighbors, the wise men (Matt. ii: 11), Herod. Was this event known widely at the time? Did it seem important then? Can you name any event in the world's history that was more important? Mention some results of it. What statement then will you make about the birth of Jesus? (This is the vital moment in the lesson.)

Where was Jesus' first journey? For what purpose? What happened there?

What was Jesus' first adventure? What would He see in Egypt? (We will take this up further next Sunday.)

I would have the secretary asked, now that we have finished this lesson, to enter in his minutes, beside the subject of the lesson and any description of it he may choose to give, this remark: "The class decided that the most important event in history was the birth of Jesus."

You may not have time for the class to visit all the places I have arranged for or to ask all the questions. Never mind. You leave the class keen for more. Next Sunday you can review, complete this lesson, bring in anything you left out and plan better just how much you will have time to do in the lesson hour.

Be sure, whatever else you do, to save time for the home work. If necessary, have the class stay a moment to take it.

Home Work.

Have ready two sizable ruled blank-books, upon the title-page of one of which write "Our Boys' Life of Christ," and upon the other "A Diary of Our Journeys through the Holy Land." In the Life of Christ reserve four pages for each chapter and print for each chapter headings such as this:

CHAPTER I.

THE BIRTH OF CHRIST.

WRITTEN BY.....
FROM MATT. II AND LUKE I AND II.

In the Diary of Journeys have similar chapter space and headings, but let each author choose his own title for his own chapter.

Give these books to two members who will make a good beginning, and ask them to try, each in one hundred words or more, the one to start a thoroughly boy-like account of Christ's life and the other to give a graphic account of the places in Palestine seen that day. The Life of Christ might begin something as follows: "Nearly two thousand years ago, in a manger in an open square in the little town of Bethlehem, in Palestine, was born a baby who, when he became a man," etc. The travel-diary may begin something like this: "We landed at Joppa from the steamer on the — day of — (the Sabbath of the lesson), at — o'clock (the hour of the lesson), and were taken across the reefs," etc.

For other individual work, assign next week's Scripture for report and prepare slips containing a few questions selected from the following list, and at the close of the lesson give out those that seem at that time the most fitting.

What would be the time and cost necessary for a trip from home through the Holy Land?

What would be the probable adventures and experiences to-day in a camel ride from Bethlehem to Egypt?

Why was it an advantage that the world was largely one empire (the Roman) during Christ's life and afterward?

Herod called himself a king. The wise men called Jesus a king. How did the two differ in kingly traits?

Give me a list of the people who met Jesus in Matt. ii and Luke i and ii.

Describe, after reading about her in the Bible, the character of Mary.

Tell all you can about the magi.

If any point in the lesson arouses special interest, and is not fully covered in the lesson hour, give it out as a home problem for report next week, even if it takes the place of one already in your mind.

Additional Methods.

For a younger class, instead of class authorship of the Life of Christ, etc., you may have class picture-work. Have for each scholar a five-cent stiff back note-book, and have him draw rapidly, as indicating those who surrounded the cradle of the Christ, a saw and distaff (Joseph and Mary), shepherds' crooks, a crutch and cane (Simeon and Anna), a star (magi) and a crown (Herod). In the centre

put a text or picture, such as Bouveret's Madonna and Child (W. A. Wilde & Co.'s Pictures, Boston, Number 338). This method of picture-work is carried out fully in W. H. Davis' Life of Christ for Boys' Bible Classes (International Y. M. C. A., 3 W. 29th Street, New York. Ten cents).

Those who do not want to try drawing may, for younger classes, wish to give each Sunday an inexpensive picture, to be put in a book as a souvenir of the lesson, to be studied in review the next Sunday. The Wilde catalogue, and that of the Perry Picture Co. (Tremont Temple, Boston), mention hundreds of such pictures, at one cent each. The Leeper Lesson Pictures and Lesson Lights (Hammond Publishing Co., Milwaukee) cost still less and include lesson material on their backs.

Lesson II. The Boyhood of Jesus.

Scripture:

Luke ii: 21-39. Matt. ii: 13-23. Luke ii: 39-40.

References:

Edersheim, Book II, Chapters VII-IX.

Burton and Mathews, Chapter III.

Farrar, Chapter V.

Andrews, pp. 98-116.

Stalker, Chapter I.

Gilbert, Chapter III.

Rhees, Chapter V.

(Have ready for your class as they begin to-day five-cent ruled note-books with stiff covers. Have each write on the first page:

LESSON I.

THE BIRTH OF JESUS.

Matt. ii.

Luke i. and ii.

The birth of Jesus was the most important event in history.

I landed at Joppa, went up to Bethlehem through a narrow street and saw the market place where Jesus was born.

Boys are not fond of writing. This record, to be kept up successfully, must be very brief. Perhaps the last sentence might be omitted.

Hear the reports and written home work. Praise what is good, be patient with failures; stir the class pride to make this feature a success. Some will not disappoint you.

The "Diary of Our Journey" may be read while the class looks again at the places visited the previous Sunday, so that they may note any omissions. You see, the "Diary" reviews their observations of the places seen, and the "Life" the story of each week's lesson.)

We cannot take time to follow the footsteps of Joseph and Mary down into Egypt, but let us take our map of Palestine, and trace the course of the great high-road along the sea northward by which they would return, avoiding Jerusalem and the new Herod, across the Plains of Sharon and Esdraelon to Nazareth in the heart of Galilee. There we are to go next. Turn now to the special map of Galilee. By the diverging red lines which start from Nazareth and are numbered 4 on this map you can see that we shall be looking southeast, toward the Jordan valley.

Position 4. Hills over which Jesus played, southeast from the Hill of Precipitation, Nazareth.

We are standing here on a hill fragrant with aromatic plants and bright with flowers, and at our feet is Nazareth, whose houses we see are built on the steep hill slope. Here we are in the midst of Galilee. As we are looking southeast, the hill seen in the distance through the haze is Little Hermon, and nearer are the steep hills over which one must climb to enter Nazareth from the south. Only ten or twelve miles beyond is the Jordan. Which way from here and how far is the Sea of Galilee? Jerusalem? Point toward Jerusalem; the Sea of Galilee.

How high are we above the town? (Five hundred feet.) Describe the contour of the country as you see it. Was Nazareth accessible to other places? Where is Mount Tabor? Did Jesus ever climb this hill? Why? Did He look like the boy just in front of us? (All but the fez.) If we are looking southeast, in which direction does the right-hand road point? Where does it lead? (To Jerusalem.) The left-hand road? Where does it lead? (To Cana.) What influences would such a quiet home have upon a boy? What else does the map make you believe He could see from this hill? (Looking along that pathway to the left, which is the road to Cana, He could see the hills this side of the Lake of Galilee; off to our left, under Tabor's shelter, He could watch the caravans passing eastward and westward between Damascus and Egypt; the right-hand road toward Jerusalem led south across Esdraelon, the historic battlefield of the nations; off over our right shoulder, or to the

west, He could see Elijah's Mount Carmel and the sea, and behind us, toward the north, valleys and towns that stretch clear to snow-clad Hermon.) Can you suggest any thought that any of these scenes would suggest to Him? How would they affect His character? Looking now into the village, what impressions do you get of its character? Point out modern houses and tell why you think them such. Ancient houses? Were two-story houses common in Jesus' day? Select a house that looks to you like the one in which Jesus lived as a boy. (I suggest the one-story ruined hut in the grove.)

(Very likely it was built of mud. It had no window and no chimney. A hole in the roof answered for both. The flames burned smokily in an open hearth, and in warm weather the fire was built out of doors. Hear Stapfer's inventory of the home at Nazareth: "A carpenter's bench and its tools; a kitchen furnace with two places, a sheet of iron for roasting wheat or baking bread; a few leathern bottles, some wooden bowls, one or two earthen pitchers, some goblets and cups. There are no plates, forks or spoons. The beds are mere pallets spread on the floor at night and rolled up by day on an elevated plank running along the wall. There may be a chest which serves as table and clothes-press. Besides these articles, Joseph and Mary possess a lamp, a basket, a broom and a mill.") Describe it: its materials; roof; room or rooms; contents; method of lighting (Luke viii: 16); of heating; of cooking; street frontage; neighborhood. (Each a separate question, of course.) Did the house have beds? Dishes? Silverware? Chairs? Would His mother have much housework to do? Would she have much leisure with her

boy? Describe a day in Joseph's life. What would such a home do for a boy? What could it not give him that you have now? Were there any books? Pictures? Toys? Pets? (Matt. xxiii: 37.) Did He have brothers? Sisters? (Matt. xiii: 55, 56.)

We are to go down over the hill now to the old, old village fountain. From the fountain we shall look back toward this hill.

Position 5. Ancient "Fountain of the Virgin"—where Mary came for water—Nazareth.

Tell where we are standing. Give the direction in which we are looking. Can you see the hill from which we have come? How far is it away? Did Mary have to come clear down here for water? Describe from what you see the way she carried her water-pot. How heavy would it be when filled? What would Jesus ever come here for? (Jesus must have come here to help His mother, as boys do still; here He talked with the older men and played with other boys.) Was this a popular meeting place? (Yes.) What are the donkeys here for? What are they loaded with? What is farther away on the right?

What were the games of Jesus' boyhood? (Luke vii: 32.) Was His school near here? (Yes.) Was His church? (The two were one.) Who taught His school? (The village rabbi.) Did he know how to read and write? (John vii: 15; viii: 6; Luke iv: 16.) What was the textbook in His school? (The Old Testament.) Did He know any language but His own? (Probably Hebrew, Greek, and possibly Latin.) What language did He speak? (Aramaic.) What did He do besides go to school? What

work did He do? What do you think He talked about with other boys? Who were some of His heroes? How would He learn about them? Find five fine qualities which Jesus had as a boy, in Luke ii, 40, 47, 51. Did He have a strong, healthy body? How was that proven later? (Bring out other qualities by questions and record them on the board or in the scholars' books in some such phrase as this: The boy Jesus had a strong, healthy body, a brave heart, a studious mind, eagerness in asking questions, obedience to His parents and reverence toward God.)

Home Work.

After this let us take for granted that the class "Life" and "Diary" are always assigned to new scholars.

Topics:

Next week's Scripture as a whole to one boy or in parts to several.

The Food of Jesus.

The Climate and Weather of Nazareth.

Did the Jews regard Dogs as Pets? (1 Sam. xvii: 43; 2 Kings viii: 13; Isa. lvi: 10; Job xxx: 1; Matt. vii: 6; Mark vii: 28; Rev. xxii: 15.)

If Jesus in His references to earthly fathers later (Matt. vii: 9; Luke xi: 5-13; Luke xv: 11-32; Matt. xix: 13, 14) had Joseph in mind, what idea do you get of Joseph's character?

Describe some of the Jewish holidays.

What institutions are there for helping boys in our town? What are they doing, and how can we help them?

If you could have visited Nazareth when

Jesus was a boy, how would you have spent a day there?

How did Jesus honor human homes, and what has been the influence of Jesus on home life? (Luke ii: 40-52; John ii: 1, 2; Mark x: 7, 16; Luke x: 38-42; John xix: 25-27.)

Additional Methods.

A simple chart for showing Jesus' central place in history: Let each scholar draw a small cross in the upper centre of a page in his book and two equal oblique lines down to the right and the left from this cross. These represent equal periods of time before and after Christ. Write at the bottom of the left line "A," for Abraham, born about 2,000 years before Christ, and at the bottom of the right line the present date "1904." Bisect each line by a dot, but

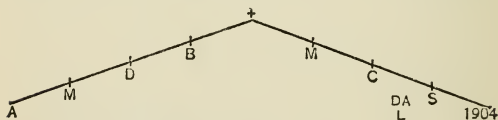


CHART SHOWING JESUS' CENTRAL PLACE IN HISTORY.

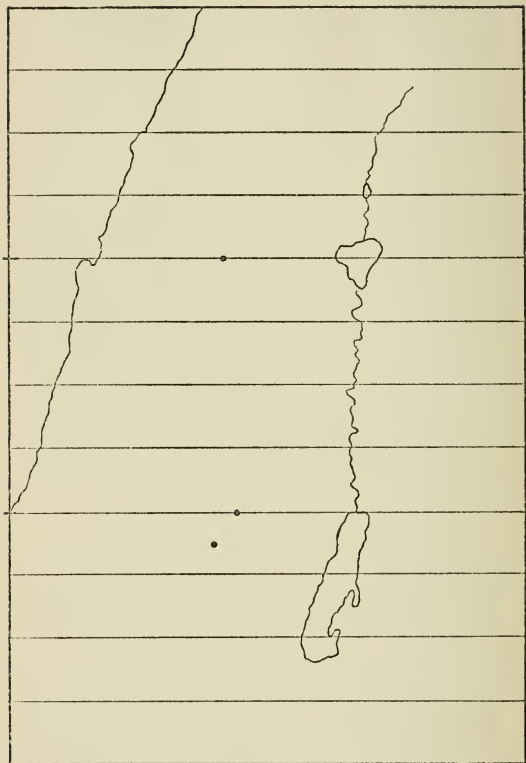
make each dot a little more than half way down. Under the left dot print "D," for David (king, 1064 B. C.), under the right "C," for the Crusades. Bisect the lower half of each (a little more than half way down again), and below the left dot print "M," for Moses (1571 B. C.), and below the right "S," for Shakespeare, also a little to the left of "S," "D. A.," for Discovery of America, and "L" for Luther. Now bisect each upper half and write below the left dot "B," for Buddha, and below the right "M," for Mohammed, thus placing these two

great religious teachers under the shadow of the cross. The effect of this graphic chart is impressive.

Lesson III. The Young Manhood of Jesus.

(After this let it be understood that the teacher each week, in constantly varied ways, will review as much of the preceding lesson and return to as many of the localities as he thinks wise; that he will take up any unfinished work; that he will introduce any supplementary methods that he can find here or elsewhere, and that he will lay continual emphasis upon the home work, part of which shall usually be the next week's Scripture. These things being taken for granted, I shall not mention them, but hereafter shall simply suggest the special questions, methods and home work appropriate for each lesson.

First. Show the scholars, on the board or on paper, how to draw a map of Palestine in thirty seconds. Let them try it themselves. By the following formula you get constructed a skeleton map, *upon which you need put each time only the one place you are about to visit.* *Rule:* Begin near the upper right-hand corner of a sheet of paper, and draw a perpendicular line across twelve of the ruled lines. Divide this in thirds by two dots. Draw from its lower end toward the left a horizontal line two-thirds as long as the other. Complete the square, your frame. Opposite your upper dot a little to the right of centre make a small, pear-shaped thing for Lake Galilee. Draw a short line from its top straight up, then curling to the right, for the source of the Jordan; draw a very wavy line perpendicularly down to op-



PALESTINE MAP DRAWN IN THIRTY SECONDS.

posite the second dot. Draw the Dead Sea from this down toward the lower part of your frame. Begin on the left side of your frame opposite the lower dot and draw a line slightly curved to the right up at an angle of twenty degrees, until it is as high up as the upper dot. Make a "jog" here for Carmel, and con-

tinue to the top of the map. A dot for Nazareth half way between Carmel and Galilee, for Jerusalem two-thirds of the way between the coast and the Dead Sea, and for Bethlehem one half line south and a little west of Jerusalem—and the map is done. Do this by the rule several times with a map before you to make it plain, and you will amaze yourself and your class by your facility.)

Scripture:

Luke ii: 41-52.

References:

Edersheim, Book II, Chapter X.

Burton and Mathews, Chapter III.

Farrar, Chapters VI., VII.

Stalker, pp. 35-37.

Gilbert, Chapter III.

Rhees, Chapter V.

Now question: To which of the feasts at Jerusalem did Jewish families usually go? (This link with the boyhood may have been included in the previous lesson. It is desired that the lessons shall overlap each other rather than that there should be breaks between them.) At what age were boys first taken? Why then? (They were considered to be of age.) Where would the procession start in Nazareth? (From "The Fountain of the Virgin.") Outline the journey on the map (locating and talking of the places Jesus would see in passing Mount Tabor, the Damascus high-road, Nain, little Hermon, the Plain of Esdraelon).

Note the number 6 in red on the map of Galilee in the southern part of the Plain of Esdraelon. We will go there now to look at

a scene which must have been a familiar one to Jesus on this plain, one of the many scenes of every-day life that gave Him illustrations for his teaching later. The branching red lines show that we shall be looking toward the southeast.

Position 6. "By the side of still waters," on the Plain of Jezreel.

How closely Jesus observed such scenes as these! What lessons we can learn from Him in careful and accurate observation of whatever we see in the world around us!

Is this stream unusually crooked for one which traverses a plain? About how many sheep do you see? How many flocks? What other animals? Do they go with the sheep? Describe the sheep. Contrast them with American merinos. Why are they here? Where do they feed? How are they sheltered? (John x: 1-3.) How many shepherds are here? What is the age of the nearer one? How is he dressed? What has he in his hand? Where is he going? Will he drive the sheep? How will he get them to go? How will he separate them from other flocks? (John x: 1-5.) How do we distinguish flocks in this country? Whom would this young shepherd remind Jesus of? What books in the Bible contain the story of David? What would this boy do if he should lose a sheep? Who takes care of the flock at night? What does such a scene as this suggest as to the sources of some of Jesus' teachings in the observations of his early years? What is that slope to the right? (Gilboa.) What two brave soldiers died on this mountain in battle? (1 Sam. xxxi: 2-4.) What other brave soldier performed a brilliant piece

of strategy at a spring near this place? (Judges vii.) Do you suppose Jesus knew these stories? How did Jesus learn them?

(Trace the journey southward on the map, mentioning Dothan (Genesis xxxvii), Samaria, Ebal and Gerizim (Joshua viii: 30-35), Jacob's Well, Shiloh (Joshua xviii: 1; Judges xxi: 19), Bethel (Genesis xii: 6-8; xiii: 3, 4; xxviii: 1-22), Ramah (1 Sam. i; iii: 1-21; xix: 18-24), and, according to the time at your disposal, call out the scholars' recollections, and emphasize the interest Jesus must have had in these places.)

Mention now the probability that on this journey to Jerusalem Jesus would visit his birthplace, and recall its previous history. This gives us the opportunity to go near Bethlehem and visit a barley harvest, a scene such as Jesus must have looked upon many times during this journey, since the barley harvest began as early as April.

Position 7. A Barley Harvest, near Bethlehem.

Do you see any sheep here? Lambs for the temple sacrifice may have grazed here. What is the enclosure in the distance? (An orchard.) What is barley used for in Palestine? How many are working here? How many different things are being done? Are there more men or women? How many children? How does their dress differ from that of the people of Nazareth? Is it like the costumes you saw before in Bethlehem? Which is the master or owner? How is the reaping done? The binding? The carrying away? Do you see any beast of burden? Where is there a baby?

Where was the water in that water-pot brought from? Tell me a story of that well? (2 Sam. xxiii: 13-17.) What was the law about the corners of a field? (Lev. xxiii: 22.) What stories did Jesus tell later, suggested by harvest fields? (Matt. xiii.; Mark iv.)

The most impressive moment in this journey of Jesus must have been the time when He caught sight for the first time of Jerusalem. We know He came down through Samaria, and so must have approached Jerusalem from the north. We are now to have the privilege of looking upon this holy and ancient city from a point very near to that from which it first burst upon the sight of Jesus. As this is to be to many of us, as to Jesus, the first view of the city, which was the scene of Our Lord's passion, we need to approach it in such a way as to see it intelligently from the beginning.

Turn now to your special map of Jerusalem. North is at the top of this map. Note the Mount of Olives extending north and south on the east. The heavy black line near the centre indicates the wall of the city, which is, as the scale of feet shows, little more than half a mile square. The city, as you observe, is situated on a table-land. This table-land is isolated from the rest of the plateau of which it is a part by the Valley of Hinnom on the west and south, and by the Valley of Jehosaphat or Kedron on the east. In the south-eastern part of the city you see the Temple area, while a short distance to the west of the centre is the famous Church of the Holy Sepulchre. Note now the number 8 in red in the upper right-hand corner of the map and the two red lines which branch toward the south-

west. That is where we are to stand next. From that point on Mount Scopus we shall look southwest over the territory lying between those two red lines.

Position 8. Jerusalem, the Holy City, from the northeast—near the place from which it was first seen by Jesus.

How many people have come up to this city—how many have eagerly looked toward it in the long ages of the past! What companies have met there! What scenes have been enacted there! What messages have gone out from here to the whole earth!

Remember for a minute where you are, that you are looking southwest, near the centre of Judea. Beyond the city to the left you can see the road that leads to Bethlehem and Hebron. Which way is the Mediterranean? Point toward Jaffa; toward Nazareth; the Dead Sea.

Give more particular attention to the city now. The northeastern corner is directly before us, with the full length of the eastern wall stretching off to our left and the northern wall more dimly seen extending off to the right. That largest dome, seen over the centre of the eastern wall, is the Dome of the Rock, and stands in the midst of the Temple area, on the site of the Temple. The white modern tower near the centre of the city belongs to the German Church of St. John, and a short distance farther to the right you can see the two domes of the Church of the Holy Sepulchre.

Jerusalem in those early days, as now, was a walled city, and the wall on the east side, to which we are looking, had, perhaps because it was nearest the Temple, been demolished and rebuilt oftener than any other. The pres-

ent wall is about 350 years old. You notice that "the Dome of the Rock," which stands on the site of the Temple, is very close to this eastern wall. The city was probably then, as it is to-day, a collection of low, uninteresting houses with narrow streets, but it was the Temple that made it glorious. How its white marble must have shown beside the brick and limestone and mud of the humbler houses. In Jesus' day the view of it was somewhat obstructed, however, on the side nearest to us by the Roman fortress of Antonia. West of that was probably the council house of the Sanhedrin. Still farther west was the gymnasium and the lofty palace of the Asmoneans, built by the ancestors of the patriot Maccabees and used in the time of Jesus by Herod as his residence.

The gate which pierced this eastern wall nearest the Temple (seen nearest the Dome of the Rock from here) was the chief entrance to that holy place, and, as it opened into the path to the Mount of Olives and Bethany, was the one used most often by Jesus. It is called the Golden Gate and is now sealed up. Nearer us in this eastern wall is St. Stephen's Gate, so called because, according to a very ancient tradition, it was from this gate that Stephen was dragged by the mob and that just outside it he was stoned.

At His first coming to Jerusalem from His Nazareth home, Jesus entered by the Damascus gate, near the centre of the northern wall. What do you suppose would be the impression the Holy City would make upon a boy at his first visit? What feast did He come to attend? What were the circumstances of the earliest passover? (Exodus xi and xii.) How were

the lambs divided? (Exodus xii: 3, 4.) What was done with the blood of the lamb? (Exodus xii: 7, 12, 13.) What with the lamb? (Exodus xii: 8, 9.) What did all this mean? What was a child's part at this feast? (Explain that the question referred to in Exodus xii: 26, 27 was asked formally at each pass-over by the youngest child.) What impressions would this service make upon a child; upon you if you were an Israelite child?

Where did Jesus spend much of His time in Jerusalem? What doing? What questions do you suppose He asked? What resolution did He express when His parents found Him? What would that mean if you should say it?

(During the following questions some of the scholars whose faces have been in the hoods of the stereoscopes will probably look out for the first time. Ask no more questions when that is the case than will hold their attention.)

How did He carry out His resolution? (Luke ii: 51.) Was it easy and pleasant to do? How long did He stay there? What was His employment? How does carpenter work develop character? How many people did He care for? What was He shut away from? How much of His work was what we call drudgery? How many times during that period did He probably visit Jerusalem? What books did He read? What languages did He learn? Who were His comrades? What would He do in His leisure time? What effect would this life have on His power to meet temptation? Just what kinds of carpenter work would He do? What opportunities would this give Him to meet all kinds of people? What were His relations to God during this time? Do you

think He ever wanted to leave home? Why did He not go sooner? How did this work make Him feel toward toilers? (Matt. xi: 28-30.)

Home Work.

Find out all you can about the Plain of Jezreel (or Esdraelon) in history. (See a Bible Dictionary.)

The shepherd life of David (1 Sam. xvii: 14-20; 28-36).

Describe a Jewish passover in Jesus' time. (Bible Dictionary or Farrar, Chapter LV.)

What games and sports of young men are mentioned in the following places:

2 Samuel i: 18.

Judges xx: 16.

Luke xv: 25.

Judges xiv: 12.

Luke xxii: 64.

For older scholars: To what Old Testament books did Jesus ever make reference in His teachings? To what Old Testament heroes?

For girls: The housework of Mary (using Luke xv: 8; Matt. xxiv: 41; 1 Sam. ii: 19; Matt. xiii: 56).

The character of Mary. (Luke i: 28, 48; ii: 19, 48, 51; John xix: 26; Acts i: 14.)

II. THE OPENING OF THE PUBLIC MINISTRY.

Lesson IV. The Hero Herald.

(I have shown in the last three lessons how to ask a question.

I will sketch hereafter in the form of statements the general details of the scenes and the facts of the story which the teacher him-

self is to turn into questions, and show how the lesson is to be conducted so as to lead up to its vital meaning. In general, remember to question about the location of the scholar before you question about the view through the stereoscope, the place before the event, the central fact before the incidentals.)

This lesson being about a new topic, I would have no review.

Record in the books, previous to anything else, this table:

Jesus	—cousins—	John the Baptist
son of		son of
Mary		Elizabeth
David		Aaron
a Family of Kings.		a Family of Priests.

Scripture:

Matt. iii: 1-12; Mark i: 1-8; Luke iii: 1-20.

References:

Edersheim, Book II, Chapters XI and XII.

Burton and Mathews, Chapter IV.

Farrar, Chapter VIII.

Andrews, pp. 121-140.

Stalker, pp. 37, 38.

Gilbert, Chapters IV and V.

Rhees, Chapter VI.

(And now we turn for a little time from the youth, the son of kings, the heir of David who is living so quietly in the north in Galilee to another lad a little older, a son of priests, the descendant of Aaron and Levi, who in southern Judea is having such a different preparation for his life work. You know his childhood's story and that his early nurturing by old Zacharias and Elizabeth near ancient Hebron, the burial place of Abraham, Isaac

and Jacob, was not so very different from that of Jesus at Nazareth. Did the two cousins ever meet at the passover feast at Jerusalem? It would certainly seem probable that Mary, who journeyed a hundred miles once to visit Elizabeth, would not forget her entirely.

But as John matured he chose a different manner of life than Jesus. He donned the prophet's simple garb and went to the wilderness that lies on either side of Jordan and the Dead Sea to make his home.)

Contrast by questions the childhood of John and of Jesus and discuss the probability of their meeting. Then, what hero did John the Baptist decide to imitate? Where did he live as a boy? (Near Hebron.) What manner of life did he choose when he grew up? Where did he go to live?

Turn to the Key Map of Palestine and point out the region of the Wilderness stretching from north to south through Judea on the western side of the Jordan valley. Point then to the number 9 in red and the red lines which show what is to be the next standpoint.

Position 9. Marvellous Gorge of Brook Cherith and Elijah Convent.

(As John's hero was Elijah it would not be strange if this very spot, which has for generations been held in tradition as Elijah's Cherith stopping place, should have been his abode. See the deep gorge, the brook and the path that follows it—a part of the thief-infested road from Jerusalem to Jericho—and the cave above the convent. A good hiding place for Elijah (1 Kings xvii: 1-6) and for a

man who had many things to think out. Ah! how still it would be and how lonely those tawny cliffs and sombre bushes. Such a man would need to be a hunter and woodsman and naturalist, a Thoreau for simple living, a St. Francis perhaps in his communion with the beasts, but in his moral courage a John Knox who dared stand before kings and queens and tell them the truth. You know how simple and direct and fearless are often those who dwell aloof and think on noble things. This man helped Jesus. The old worthies of Israel were His saints, but John was His living hero.)

Bring out the details, then, rapidly, Elijah's connection with this region (1 Kings xvii: 1-6), John's ways of sustaining his life, his mental conflicts, the resultant character of the prophet: courageous, straightforward, intolerant, independent; men who were his historical analogues in character (St. Francis, Savonarola, John Knox, Thoreau, John Brown), his influence upon Jesus. Question as to why he came forth at last, why he chose the Jordan valley rather than Jerusalem as his arena, who came to hear him, the illustrations he used and the nature and origin of the ceremonial he imposed (Luke iii: 7-9; John i: 23-29). Contrast any pretended modern Elijahs.

And now John heard the Voice and came out from his hermitage and, walking up and down the Jordan valley near which he had dwelt so long, with the dress and accent of the ancient prophets, he called by terse and simple speech (Luke iii: 7-9; John i: 23-29) all people to that repentance which should prepare the way for the King and the kingdom

he felt to be near. Whether Elijah's pouring of floods of water on the altar at Carmel suggested the rite which he used as the symbol of cleansed and separated lives we cannot tell, but it was a tremendous parable in action.

We are to go now to the Jordan, the river in which Jesus was baptized by John. On our map of Palestine the number 10 in red and the diverging red lines show that we shall be on the west shore looking southeastward. That is the very spot, some believe, where Jesus went to be baptized.

Position 10. Baptizing in the Jordan.

Can you people these shores with the motley throng that assembled in the brief days when John was popular? (Luke iii: 7-15.)

Contrast the real Jordan as you see it and the ideal Jordan of which we often sing. Bring out the modern beliefs as to the efficacy of water from the Jordan and baptism in it. Get the details of the scene in the past. (Luke iii: 7-15.)

(How turbid and uninteresting is this River Jordan which was the scene of Joshua's triumphant crossing, which is glorified in our hymnology as the symbol of the Christian's death and into which Russian and Coptic pilgrims rush each year by thousands to wash their sins away! Note the bushes that have been torn away in the rapid rush of the river from its lofty fountain 1,300 feet above in the Lake of Galilee. This is near the Dead Sea, you know, the deepest bowl in the earth's surface.)

Turn from this sight of the Jordan and bring out by earnest questioning the events and significance to Jesus and to us of His baptism.

The vital question is, What does this consecration correspond to in a young person's life to-day?

Home Work.

Construct a map showing four scenes in Elijah's life and describe them briefly to the class. (Material in 1 Kings xvii-xix.)

The Story of John Knox.

How are locusts and wild honey used as food?

Tell how a soldier's life was once saved by eating wild honey. (1 Sam. xiv: 24-27.)

The character of Zacharias (from Luke i: 6-20).

The Jordan in history. (Joshua iii: 9-17; 2 Kings ii: 6-14; v: 1-14.)

Lesson V. The Temptation of Jesus.

Scripture:

Matt. iii: 13-17; Matt. iv: 1-11; Mark i: 9-11; Mark i: 12-13; Luke iii: 21-23; Luke iv: 1-13.

References:

Edersheim, Book II, Chapter XII; Book III, Chapter I.

Burton and Mathews, Chapter V.

Farrar, Chapter IX.

Andrews, pp. 22-35.

Stalker, pp. 41-43, 140-147.

Gilbert, Chapters IV and V.

Rhees, Chapter VII.

After reports and reviews, return to Position 9 to emphasize to your minds that Jesus retreated after His baptism to scenes similar to those of John's up-bringing. Did John's in-

fluence determine his place of resort? Point out that this is a country of old brook beds and of worn, round, smooth stones. Might these latter have suggested the first temptation? Was not Elijah fed by a miracle? Why should Jesus not use such means of subsistence? Do young people now feel at times a similar need of solitude? To work out what problems? Was duty a repulsive word to Jesus? Name one or more young persons' experiences to-day to which this temptation corresponds. How can each be resisted? What did the phrase "If thou be the Son of God" imply? How did Jesus resist his? What do those words mean?

Show on the map of Palestine that the traditional mount of temptation is a little to the north of that part of the Wilderness in which we have been. Do you think Jesus took an actual journey from the desert? Reasons in favor of this site? Against it? Point out what our next position is to be just south of this mountain, as the red number 11 shows, and that we are to be looking southeast over the site of Jericho on the Jordan plain toward the north end of the Dead Sea.

Position 11. Plain of the Jordan, southeast from the site of ancient Jericho.

Bring out the view from the mountain summit eastward and in all directions, with its glimpses of Jewish, Roman, foreign and future power and glory as intimated below:

(We are standing on the acclivity that leads up to the traditional mount of the temptation, and are therefore getting a part of the same view southeastward which Jesus would see if He climbed to the mountain top. Yonder to

the right we have our first glimpse of the Dead Sea, and to the left see the Jordan glimmer in the sun. Still farther away, beyond the Jordan, stand the gray ramparts of the hills of Moab, which rise at the extreme left into Mount Nebo, the burial place of Moses, who from those mountains caught sight of the Canaan he could not enter. Could we see farther beyond the sea at the right and over the intervening cliffs, we would catch sight of Machaerus, Herod's castle, where John the Baptist suffered imprisonment and death. Looking nearer, we see the once fertile plain of the Jordan, covered now only with stunted trees and bushes. There have been at least three Jerichos. Where the plain rises near us into a higher plateau, over which a path runs, stood Old Testament Jericho. The few heaps there now are later than those of the walls which tumbled down at Joshua's attack (Joshua vi). The aqueduct near us, upon which our two companions are sitting, was probably here in Jesus' time, and stretches down across the plain to New Testament Jericho, which is at the extreme right and half way to the sea. Modern Jericho is to the left in the distance, a miserable village. Down the path before us, near ancient Jericho, is Elisha's spring, the only spring of good water anywhere near either ancient or modern Jericho. It was these waters that Elisha sweetened (2 Kings ii: 19-22), and from here down to the river walked Elisha and Elijah at the latter's translation. From this well must have come the water upon Zachaeus' table when our Lord was entertained here, and from this fountain the Herod who slew the infants of Bethlehem and who spent his last days at Jericho must have drunk.)

If Jesus climbed to the top of the mountain behind us He would have looked in other directions also. The view reaches from Hebron to Bethel and Ramah on the west, and includes the Holy City. A temptation suggested by this mountain-top vision of all the kingdoms of the world would embrace Israel's history from its passage of the Jordan to its glory under Solomon when this height was the centre and not the outpost of his extended domain. It would include Abraham and Moses and Elijah and Elisha and David. It would consider this narrow path from the Jordan as the roadway of prophets, priests, kings, crusaders and armies of all nations. The transition in imagination to a world-vision would be easy as dominions, principalities and powers of all climes came into mind and he was tempted to become a Jewish Alexander or Cæsar. The conditions of the times favored such a seizure of power by one strong enough to wield it. Was it not to Jesus a real and mighty temptation?)

Go into the historical suggestions of the scene. Bring out any circumstances of tyranny, unrest, hollowness of seeming power in the Roman empire and the possibilities of Jesus' becoming a world-conqueror had he chosen. What steps would have been necessary? What would have been the gain and loss, the ultimate results? What was Jesus' answer? What does this temptation mean to *you*? What do modern "kings" ("money-kings," "oil-kings," "steel-kings") teach you about real kingliness? Name a truly kingly monarch, present or past. What do you decide to be the qualities of a kingly character? What truly kingly man did you ever know?

Finally Satan took Jesus to Jerusalem, to

the pinnacle of the Temple, and dared Him by one sensational act to make Himself owned as Messiah by the credulous throngs. We are to go now to a point near the Golden Gate, on the eastern side of Jerusalem, and look east over part of the scene that was spread before Jesus as He looked from the Temple. Turn to the map of Jerusalem and find this position marked by the number 12 near the centre of the eastern wall and the two lines that branch east across the valley of Kedron to the Mount of Olives, enclosing Gethsemane and several of the roads leading over Olivet. As this next standpoint in front of the Temple site can be easily seen from Position 8, it might be well to return to that view-point long enough to see it clearly. Then go to

Position 12. Garden of Gethsemane and Mount of Olives, from the eastern wall, Jerusalem.

Here we can see how deep is this gorge, or valley, of Kedron, which runs along this east side of Jerusalem. Yonder across the valley is the Mount of Olives. Beyond that hill lies Jericho and the Jordan from which we have come. The road farthest to the left leads to Jericho, and the roads running off to the right lead to Bethany, which lies just over the hill in that direction. The upper one of these roads, running over the hill, is believed to be the one over which Christ came from Bethany at the time of his triumphal entry into Jerusalem. That small enclosure, containing the tall, dark cypress trees down there where the several roads meet, is the Garden of Gethsemane, where only four days later Jesus spent His last night of awful suffering.

Emphasize by questions how each place here was afterward the scene of an act of humility instead of one of such ostentation as this temptation encouraged. Which kind of a Messiah did the Jews prefer? If He had become the other kind, what would have been the first results? the later ones? What would the world have lost? Show the summit of Olivet as the scene of the ascension. If He had yielded to this temptation would there ever have been an ascension? How does this temptation come to men now? Illustrate it by newspapers, theatres, preachers, fashions. How does it touch you? How did Jesus meet it? Name ways in which you can: in your ideals, your dress, your manners, your conversation, your conduct.

Where was Jesus at the close of the temptations? (Back in the desert alone.) What does the ministry of angels mean in your life at the close of a temptation? Was Jesus ever tempted again? (Luke iv: 13; xxii: 28.) Were any of these temptations ever repeated? (Mark viii: 33; xi: 8-10.)

Home Work.

Debate (for two or four): Could Jesus have become a world-conqueror like Alexander?

The Career of Alexander.

The Career of Anthony.

From what books of the Bible did Satan and Jesus quote during the temptations?

What does the statement in Mark i: 13, "He was with the wild beasts," mean, do you think?

Lesson VI. His First Friends.

Scripture:

John i: 19-51; ii: 1-12.

References:

Edersheim, Book III, Chapters III, IV.

Burton and Mathews, Chapter VI.

Farrar, Chapter X.

Andrews, pp. 148-152.

Stalker, pp. 47, 48.

Gilbert, Chapter VII.

Rhees, Chapter VIII.

I would have the pupils take their note-books first and draw the "rapid" map described earlier, and sketch the sites of the last lesson as fast as they are mentioned in review and then the sites of the present lesson, where Jesus found some of His first friends: Bethabara, the probable Capernaum, Tiberias, Nazareth and Cana. It is the month of December and Jesus has come up the Jordan valley probably to a place on the east side not many miles south of the Lake of Galilee where John is baptizing. Henceforth Jesus must increase, but he must decrease and he must send forth unto the Lamb of God his own truest disciples. Bring out the self-renunciation of John. Did he have his temptations as well as Jesus? Discover them in John i: 19-27. Remark that they came at the very time Jesus was being tempted. Get them stated in full. Did John flinch? What quality of a good friend did he show? Where did Jesus go next? To what place shall we follow Him?

Turn to your map of Galilee and find the number 13 at Tiberias on the southwestern side of the Sea of Galilee.

Position 13. Life on the shore of Galilee, at Tiberias.

Here we are standing on the very shore of

the Sea of Galilee, and are looking somewhat north of west. In which direction is Nazareth? How far away? Point toward Nazareth. In which direction is Jerusalem now? How far from here?

(Bethsaida and Capernaum have vanished from the shore of this sea, but this town of Tiberias, the capital of Herod Antipas, remains, and in its busy life we can see what was the nature and toil of the fishermen who followed Jesus and from whom He chose many of His friends and disciples. This scene is appropriate here because, with the exception of the brief ministry in Judea, the Master's life divides into four periods: the ministry in a human home, the ministry of service in Galilee, the ministry of teaching in Perea and the ministry of atonement in Jerusalem. Point out that we are really just now entering the second period, of which the Judean work had been but a brief interruption. Notice the broad, stout fishing boat with its curious sail, moored beside the old Roman fortress. In such a boat Christ often sailed this sea, and from its stern he preached to such a motley company as this on its shores. Do you mark any differences between these costumes and faces and those of Bethlehem? These people are many of them Jews. These fish in the fisherman's hand are the small fish such as the boy brought to Jesus, not the large ones caught out in the lake.)

Ask a great many rapid questions to make real the life of fishermen on the shore. Suggest their ignorance, their impetuosity, their courage, their loyalty, their patience (doesn't it take patience to fish?), their constancy. Do not forget also the untidiness, garrulousness,

shallowness hinted at before us. Important: What do you think won these men to go with Jesus? Had they perhaps met Him before? What was His charm? Where did they go first? (John i: 39.) In what sort of a place do you think Jesus lived then? Was any one living with him? (Later, John ii: 12.) What do you think they talked about that day?

Where did Jesus go next? (John ii: 1, 2.) Why was He invited? Could He bring His friends with Him? Tell all you know about an Oriental wedding; about marriage and home life among the Jews. Would John the Baptist have been at home there? Was Jesus? What would He have done? Which of these first friends of Jesus lived in Cana? (Nathanael.) (See Bible Dictionary.) Just what did Jesus and His friends do before the wedding? during the feast?

We will turn aside now to look at a typical wedding in Palestine.

Position 14. The Well Ceremony—signifying that the wife shall serve the husband—a wedding.

What do you think of the comparative age of the bride and groom? Describe their dress in detail. (Note that the bride is barefoot.) Who are each of the other people here? ("Children of the bride-chamber"?) What of their dress? Note the two sizes of water-pots and different arrangements of handles. What has the bride been doing? What does it all mean? (A covenant in water, the service of the husband by the wife.) What symbols are used at our modern weddings? Which conception of home life is higher, theirs or ours? How?

What did Jesus say about the relation produced by marriage? (Mark x: 8.) What did Paul say? (Eph. v: 25 and 33.) Do all people live up to these holy laws to-day? What things in the lives of young people to-day work harm to the holiness of their home life when they are older?

What seems to have been the part of Mary at the wedding Jesus attended? What did she say to Jesus? What did she seem to expect of Him? How did He answer her? Was this a courteous reply? Why? Just what did He mean? Was she offended by His answer? (John ii: 5.) How did what He did differ from what His mother wanted? What effect did it have on the joy of the wedding? (John ii: 10.) On His friends? (John ii: 11.) Why was it right to make water into wine if it had been wrong to make stones into bread? (Because the former was an unselfish act, the latter would have been a selfish one.) Did He tell the bridegroom and his guests what He had done? Why not? What quality was this which Jesus showed? Was it a manly trait? What would you have done in His place? What could be meant if I should say of one of you, "Wherever He is present He turns life's water into wine"? How can one have that said of him?

Where did Jesus go next? (John ii: 12.) Who went with Him? Was He there a great while? (Only a few days.)

Home Work.

Find all you can about the fish and fishing on the Sea of Galilee.

Give some student who is too indolent or incompetent to do a studious or written task

the entire journey up to date with the problem:

Try to find something in each place we have visited that none of us have yet noticed. (This is in preparation for the next lesson, which is a review.)

Ask somebody to prepare three puzzling review questions on each previous lesson for next Sunday's review.

If the idea of a review does not seem popular, don't forget to announce that there will be an advance lesson next Sunday also.

Lesson VII. Review, and the Cleansing of the Temple.

By this time the scholars may begin to feel that while they are enjoying their travels they have been so interested in separate places as to lose some of the links that bind them together. They will, therefore, welcome a review of all the ground now covered. This is a fitting time to do this, for they have now completed the boyhood, the preparation and the quiet, opening ministry, and they ought to see these all as one whole before they follow the public ministry.

One way to conduct this review will be to have the sites in order as taken up to date gone over again while the scholar who was last week assigned to try to find something in each place not yet seen by any of the class makes his report.

After he has done this, I would either use the first map in the note-books or make a new one and have the lesson-tour reviewed in connection with Jesus' journeys (see "Chief Journeys of Jesus," page 73), tracing His

journeys in order on the maps with red wax crayon. This new map may be drawn in cheap colored crayons (six colors for a cent), the outlines in black, the mountains in green, the waters in blue, the places in another color and the routes in red, or with black, red and green pencils. The teacher can execute this a little in advance with colored chalk on the black-board. D. C. Heath & Co. publish a map for such purposes printed in pale ink; the Central Supply House, 315 Wabash Avenue, Chicago, a white relief map, which is very attractive. They are five cents apiece.

Now will be a good time to turn back through the note-books and see that each, especially any who may have been absent, have all their records complete.

Have the review questions prepared in last week's home work asked. See how many can write from memory the titles in the table, "The Campaigns of Jesus" (page 71).

Scripture, for the Cleansing of the Temple:

John ii: 13—iii: 21.

References:

Edersheim, Book III, Chapters V and VI.

Burton and Mathews, Chapter VII.

Farrar, Chapters XIII, XIV.

Andrews, pp. 152-154.

Stalker, p. 49.

Gilbert, Chapter VIII.

Rhees, Part II, Chapter II.

Save at least half the time for the advance lesson. We have studied the getting ready of Jesus and His manifestation to His own people. Now we come to His manifestation to His

nation. He comes down over the table-lands that are the backbone of Palestine, past the scenes of His boyhood's journey, this time not with His mother alone, but with His new-found friends. Trace the intervening events (John ii: 12, 13) and the journey to Jerusalem by the map, and, if desired, recall especially the scenes (Positions 5-7) which outline that journey, remarking especially on the passover event. How many times had Jesus been to Jerusalem in His life? (After He was twelve He had probably gone every year.) To how many passovers? How many more could He live to attend? Who went with Him the past times? This time?

Return again to Position 8, and fix the eyes of the students for a few seconds on the Temple area, the very place to which Jesus now came and where the cleansing occurred.

Have all draw a sketch of the Temple rooms. (See any Teachers' Bible or Bible Dictionary.) Into which could Jesus enter? Where did He sacrifice? How? Where were the traders? What did they sell? Why? Who was responsible for their being there? (Annas, who is said to have shared their unholy profits.) Were they there in David's day? Were they honest in their business? (Matt. xxi: 13.) How did He drive them out? Why did they yield to Him? What quality did He show? What would have happened if they had resisted Him? Did anybody encourage Him to do this? What important people did He oppose in this act? (John ii: 18.) Was Jesus "mad"? Prove it. What dangers did He face? What sort of things would Jesus oppose in the house of God to-day? On what occasions could this act of Jesus be an example to you? What does

the *spirit* of the act mean to you in your relation to things that are wrong? Who was encouraged by this deed? (John iii: 1.) What sort of a man does he seem to have been? (John iii: 2.) What does his coming teach about the value of a deed of courage? Did Jesus have confidence in all those who were attracted to Him by this act? (John ii: 23-25.) Why not? What did he talk to Jesus about? (John iii: 3 and 16.) Why did He bother with Nicodemus? What of Nicodemus later? (John vii: 50-52; John xix: 39.) What do you think of Nicodemus? What makes you admire Jesus more than Nicodemus in this matter? Which kind of a man do other people really admire? What ought a fellow to do when he is ridiculed? (Consider (1) who ridicules him, (2) whether he is wrong, (3) how to do the manliest thing in the matter.) Why is it hard to say "No" when one's friends urge to do wrong? How can one succeed in doing it?

According to your judgment of the maturity of your class, go into the conversation in John iii. My own way would be to emphasize for to-day the moral courage of Jesus and bring up this conversation, if at all, in review.

Home Work.

The proper uses of the Jewish temple. (Deut. xii: 5-14; 1 Kings viii: 12-61; 2 Kings xix: 14, 15; 2 Chron. ii: 4, 5.)

Debate: Is it proper to use any part of a meeting house for entertainments?

Mark in your Bibles, in John iii, the words spoken by Jesus and those written by the author to explain Jesus' words. (Let the rest copy this, after correction.)

Give in your own language your own idea of what it means to "be born again."

Which life of Christ in our public library do you recommend as of most interest to our class?

Which portrait of Jesus do you like best? (The class may be invited to bring in inexpensive reproductions, taking leisure to make their selections. Girls might have a Sunday for the best Madonna, etc.)

Lesson VIII. Helping John in Judea and Samaria.

Scripture:

John iii: 22—iv: 42.

References:

Edersheim, Book III, Chapters VII, VIII.

Burton and Mathews, Chapter VIII.

Farrar, Chapter XV.

Andrews, pp. 156-168.

Gilbert, Chapter IX.

Rhees, Part II, Chapter II.

Reviewing the last lesson and calling attention to John ii: 18-23, as showing the unreadiness of the Jews to accept their King, pass to Jesus' withdrawal from Jerusalem into the country regions of Judea, near the Jordan probably, to help John by baptizing. Why did Jesus cease doing this? (John iv: 1-3.) What quality did this manifest? Is it a common one? Is it a part of perfect friendship? Is it easy? Give any illustration of it you ever saw or heard of. What was there to do if He could not baptize? In what noble and generous terms did John speak of Jesus at this time? (John iii: 29, 30.) How could you connect

these words about "the bridegroom" with your knowledge already gained of wedding customs?

Does the map indicate that Jesus needed to go from where He was to Nazareth through Samaria? (John iv: 4.) What "need" was there? Just what did He come there for? Was such a purpose in His mind whatever He did?

On your map of Palestine find Mount Gerizim, near the heart of Samaria, and Jacob's Well, a short distance to the northeast. You will notice that another elevation, Mount Ebal, rises just north of Mount Gerizim. A town, Sychar, is at the foot, on the southern side, of Mount Ebal; directly west is Shechem, while the site of the ancient city of Samaria is farther to the northeast, known to-day as Sebaste. Our next position is to be very near Jacob's Well. As the diverging red lines show we shall be looking southeast toward Mount Gerizim.

Position 15. Mount Gerizim, where the Samaritans worshipped, and steps leading to Jacob's Well—looking southwest.

There is Mount Gerizim looming up in the distance, while the well is just in front of us, almost under us. As we are looking southwest, in which direction is Mount Ebal from here? Sychar? Samaria? Shechem? Point toward Jerusalem. Turning our attention now to the well, why was this called "Jacob's Well"? (Gen. xxxiii: 18-20.) On what occasion did Jacob stop here? (Gen. xxxiii *passim*.) How could he water cattle at such a deep well? Who had it next? (Gen. xlviii: 22.) How was the place sacred? (Josh. xxiv: 32.) Bring out the

associations of Mount Gerizim (Josh. viii: 30-35); the Samaritans' belief about it. Show the ruins of their temple at the summit.

That most wonderful of all the conversations of Jesus, held at this well, and which we are about to study, teaches to adults many spiritual lessons, but in a biographical course for young people its place is as a narrative of a beautiful instance of tact in the great Master's life, and the lesson is that a life which possesses this grace must be nourished from the everlasting fountains.

This lesson, to give one in full again, in case any teacher is forgetting his power to be picturesque and full in his treatment, may be somewhat as follows:

We walk now a few paces to those steps, turn around and go down the steps into the crypt that covers the well. You are going to see now the only spot in the world where we can be sure Jesus ever stood.

Position 16. A Samaritan Woman at Jacob's Well.

Do you see the mouth of the well? What is it made of? How wide is it? Does the stone look worn? How deep a well did you ever see? Was the water cold? Do you know how deep this one was? (About 120 feet.) Is it as deep now? (About seventy-five now.) Why not? Could you see to the bottom of it? Do you suppose it is as narrow as this all the way down? (It is fifteen feet around lower down.) What is that thing in the corner for? To whom does the jar belong? How does she carry it when empty? (On its side on her head.) How when full? Whose rope is this? Of what material is the bucket made? How

does the woman draw the water? At what season of the year did Jesus come here? (John iv: 35.) At what time of day? How far had He walked that morning? How do you think He felt? Point to where He sat down? Were His disciples with Him? Where were they? How far away was that? Was He alone? Why do you think this woman came so far for water? Do you think she looked and dressed like the women whom you see there now? What impresses you about her costume? Was Jesus acquainted with her? Did she expect Jesus to speak to her? Why did He? Was there anything else in common between Jesus and the woman except that they were both thirsty? Was she a good woman? Was she a wise one? Was she rich? Was there any other gift she could have made Jesus except a drink of water? Do people like to have favors asked of them? Did she draw water just as this woman does now? Did Jesus know what kind of a woman she was? Was He just as courteous to her? Do you suppose Jesus helped her draw the water from the well? Why did she ask so many questions? How many did she ask? What did Jesus reply when she inquired why He asked her for a drink of water? (John iv: 10.) Did she understand what He meant? What did He mean by living water, which if a man should drink would prevent his ever being thirsty? (If there is hesitation, ask, How would this statement answer: He meant that a man who depends on God for help is always full of strength and joy and helpfulness?) Would most people have troubled themselves to answer such a woman's questions? Would they have known how to help her? (If interest

cools, ask, What is the painting on the wall above the woman's head? How does it differ from the scene of the lesson as you imagine it, now that you are looking at the actual site? The essential thing is to press the gracious and helpful tact of the Master, so such a question as the following will soon be asked:) What is tact? Give me three ways in which the Master showed it on this occasion? What virtues must one have before he can have tact? Would it have been easy to have wounded her feelings? To have excited her prejudices? To have stirred up her enmity? Just what were her feelings as she went away? What did she say about them? (John iv: 29.) Did she take her water-pot with her? Why not? Would you have interested and helped a stranger like that? Why not? (You can close here, or, if there is time, return to Position 15 and add:)

Point to where you think Jesus was when the disciples came back? Why did He not feel hungry? Did you ever have such an experience? When He pointed to the growing "harvest," in which direction did He point? Point that direction yourself. Whom did He see? Where were they coming? How long did He stay in this place? (John iv: 40.) How long had He been in Judea? Which mission was more successful? Can you give any instance from your experience or reading of an accident that proved more important than a plan? What must a man usually do to make it so?

Home Work.

Jesus' Example in His Treatment of Women.
(John iv; Matt. xxvii: 55; John xix: 25-27;
Luke vii: 37-47.)

What is sensible "personal work" which young people can do?

III. THE GALILEAN MINISTRY OF SERVICE.

Lesson IX. Jesus Begins His Mission to the Multitude.

Scripture:

Matt. iv: 12-23; Matt. viii: 2-4; 14-17; Mark i: 14-35; Luke iii: 19, 20; iv: 14-44; v: 12-16; John iv: 43-54.

References:

Edersheim, Book III, Chapters IX-XI.

Burton and Mathews, Chapter IX.

Farrar, Chapters XII, XVI, XVII.

Andrews, pp. 168-170.

Stalker, pp. 54-61.

Gilbert, Part II, Chapter X.

Rhees, pp. 116-120.

Omit any review.

The imprisonment of John the Baptist sets Jesus, who had returned to His mother in Nazareth, free to begin His larger ministry, although the danger to Himself which that event portends indicates the heroism of the Master. He began alone, for His fisher friends had returned for a time to their old employment. Bring out from the Scripture above His revisit to Cana, perhaps to see the bride whom He had blessed, whom some conjecture to have been His sister, and His healing of the nobleman's boy, His offering of His gracious message at Nazareth and His rejection by His own jealous neighbors. Return to the first position (4) in Nazareth, and note that the hill upon which you stand is that from which

they would have cast Him headlong. He now removed His family to Capernaum, on the northwest shore of the Sea of Galilee, the centre of the Galilee district, which was to be His field of work. And now He began to collect His disciples, the process of choice lasting probably three months. (Return to Position 13.)

(Here you may have drawn a map in which the divisions of Palestine are shown in different colors, or Galilee may be colored on one of the maps already drawn.)

The keynote of His ministry to the multitude was mercy, graciousness, as the impression made by His teaching (Luke iv: 22), and more especially by His great deeds of kindness (Luke ix: 42, 43 R. V.), suggests. We have just here no easily discovered order of events. The evangelists simply group and multiply incidents of goodness, so we may best get the impression they would have us receive by going where we can look upon two typical scenes, which will make more vivid and real to us the circumstances under which this ministry was carried on.

Position 17. In the Court of a Village Home, Cana of Galilee.

We see here a scene of to-day in the village where the nobleman's boy was healed, which is typical of the homes and people among whom Jesus lived and worked. Is it a better home than the average of those in Galilee? Was as good an one owned by Zebedee the prosperous fisherman? Notice the substantial masonry and arches with their carven emblems. Evidently the house is a castle, forbidding and windowless without, but with plenty of social

life in the grass-grown inner court, where the family lives most of the time in fair weather. The flat roof covers an "upper room" (Mark xiv: 15; Acts i: 13; ix: 37), probably approached by a stairway on the outside. The goats (Lev. xvi: 7-27) (who furnish milk and meat, and whose skins were receptacles for wine) share the sociability within. Where do they sleep? (With the cattle, in the first story under the archways.) Is that a small manger or a cradle by the left-hand door? See the omnipresent dog. How many women are here? How many children? Try to puzzle out the family relationships. Note that one woman is grinding at the mill (Matt. xxiv: 41) and has her kneading trough near by, and two others seem to be washing clothes with an extremely frugal amount of water. The earthenware is dilapidated, and the water-pot is a reminder of those in which here at Cana the water was turned into wine. Apparently there is in this group, as of old, more interest in "washings" (Heb. ix: 10) than in bathing. Read and notice how this scene illustrates the following parables of Jesus: The Householder (Mark xiii), the Leaven (Matt. xviii), the Unmerciful Servant (Matt. xviii) and the Piece of Money (Luke xv).

Having dwelt upon the circumstances of the ministry in Galilee as shown by the manners and circumstances of the people, let us turn to the works of mercy. And of these we may believe we have a typical day in the beautiful, busy twenty-four hours described in Luke iv: 31-43, and the greatness of His works of mercy will be brought home to us by the scene to which we shall next turn. It was during this busy ministry of this first tour in Galilee that

Jesus first came into contact with that wretched and fatal disease, leprosy (Mark i: 39-47). The wretched victims of this terrible disease which we are about to see are part of the number which are found outside the eastern and southern wall of Jerusalem.

Position 18. "Unclean! Unclean!" Wretched Lepers outside Jerusalem.

(Forty or fifty of those wretched people may generally be seen outside Jerusalem. These are seated by a wall near the Garden of Gethsemane. (See Key Map.) They are found in other parts of Palestine, living in pitiful seclusion, "afar from the dwellings of men." We need this horrible sight to make plain to us the awfulness of misery and sin to which Jesus ministered. These lepers to-day, with horrible, unintelligible sounds, beg from the passer by, but never attempt to come near him, yet Jesus touched them. The disobedience and ingratitude of the leper mark his disfigurement as one of soul as well as of body. Call out its many strange analogies to sin. It comes through a capricious law of heredity, leaping sometimes over several generations and then breaking out anew; its development is insidious and slow, and more noticeable to others than to the victim; it isolates him from others (Num. v: 2-4); it is awful, but almost painless; it proceeds to disfigurement and the maiming of the members; it cannot be arrested or cured by man; it ends in death; it was cured by Jesus. The conceptions of the Jews regarding the disease as expressed in their laws is of interest (Lev. xiii: 43—xiv: 48; James i: 15), and the story of Naaman is memorable; but of greater interest are the

endeavors of modern medicine and philanthropy (in Hawaii for example) to alleviate the disease.)

Home Work.

Which profession did Jesus most belong to, that of the physician, the teacher or the minister, and why?

Debate: Which is preferable, to be a physician or a minister?

Why is not the ministry attractive to more young men to-day?

The elements that should enter into my choice of a calling.

Note.—The home work assigned for next week may be given out this week, as a preparation for instead of a review of next week's lesson.

Lesson X. Jesus Meets the Opposition of the Scribes and Pharisees.

Scripture:

Matt. ix: 1-17; Mark ii: 1—iii: 6; Luke v: 17—vi: 11; John v: 12; i: 14.

References:

Edersheim, Book III, Chapters XVI, XVII.

Burton and Mathews, Chapter X.

Farrar, Chapter XXXI.

Andrews, pp. 170, 180, 244.

Stalker, pp. 85-92.

Gilbert, Chapter XI.

Rhees Part II, Chapter IV.

The evangelists, especially Mark, having pictured to us the nature of Jesus' ministry to the multitude, now give us a group of incidents to show us who and what were the opposing forces which began to make themselves manifest. Incidentally, we have brief

but vivid character sketches of the persevering friends of the paralytic, of the promptly obedient Matthew and of the restored impotent man.

Let us make one of the most attractive instances of faith in Jesus' experience more vivid by coming nearer to the circumstances of the healing of the paralytic. This can be done by studying some typical Palestine house roofs, at Cæsarea Philippi, some distance north of the Sea of Galilee.

Position 19. Summer Houses on the Roofs at Cæsarea Philippi.

(This flat roof of baked clay on which we are standing is an unexpectedly unsubstantial cover to such strong houses as these and the house we saw at Cana (Position 17). Yet these still are, as they were in Jesus' time, the universal material of the native homes. In the rainy season the whole structure often falls down into the room below. These, you see, are one-story homes, and have the smoke hole, in lieu of a window, which was common in Jesus' day. The women and children farther back are just climbing up from their own court-yard upon their roof, which is evidently used partly as a storehouse.) Now show how the paralytic's friends broke up the roof, and picture what followed. It is worth noticing, too, that it was Jesus' own house they thus unceremoniously entered. (Mark ii: 1, margin, R. V.)

We need not turn our eyes from this roof scene as we consider the opposition of the scribes and Pharisees which broke out on this occasion and followed Jesus' every act. The criticisms were that Jesus ate with sinners (Mark ii: 16, 17), and that He did not fast

ceremoniously, but more especially that He did not keep the Sabbath with pharisaic detail. Three kindly acts on the Sabbath excited these bitter and narrow traditionalists: the healing of the lame man at Bethesda, the plucking of the grain and the healing of the man with the withered hand.

Jesus had gone again to Jerusalem to some feast (see Chief Journeys of Jesus, page 73), and, partly because we know of His disciples plucking the ripened grain on this occasion, and partly because of the importance of the feast itself, it is believed by many that this was the feast of Tabernacles. We have right here before us modern tabernacles, built for summer houses on these roofs, of the same fashion as those in which the Israelites, in memory of their pilgrim fathers, lived all through the joyous week of the harvest festival. Could we be absolutely certain that it was this feast, rather than that of Purim, which Jesus attended at this time, we would fancy Jesus talking in or near one of these leafy huts, with some excited group of Pharisees.

But let us revisit now another place (Position 7). It was in a field similar to this, or perhaps this very field, through which Jesus and His disciples walked on the Sabbath along the narrow path which was the highway up to Bethlehem, when the disciples plucked the barley tips or the wheat kernels. This act, the Pharisees contended, was a kind of *threshing*!

After scenes of the house roofs at Cæsarea Philippi and the barley harvest (19 and 7) have made real the contrast of the plucky faith of the paralytic's friends, and the blind, but dangerous, enmity of the scribes, the les-

son may be best brought to a point by centring the conversation on the special theme of discussion between Jesus and His foes, *What is a reasonable and holy Sabbath for young people to-day?* (The first scene suggests the good works, the second the simple and natural way of spending the time, by which Jesus illustrated His idea of the true Sabbath.)

Advance into discussion of concrete duties and privileges of the day. Don't say anything to discredit home teaching or to determine minutiae arbitrarily. After general statements have been volunteered, try to get a clear consensus of principles for the activities of the holy day. Find a sufficient scripture verse or two for this also.

Home Work.

Is it right to study home lessons on Sunday?

Debate: Does the Sunday newspaper deserve to exist?

Is it right to use public conveyances on Sunday?

Proper and Improper Visiting on Sunday.

A Prescription for Making Sunday the Happiest Day in the Week.

How would Jesus spend each hour of a summer Sabbath if he lived in our town? (Go into details.)

Lesson XI. The Choosing of the Twelve, and the Sermon on the Mount.

Scripture:

Matt. iv: 23-25; xii: 15-21; x: 2-4, 5-7; Mark iii: 7-19; Luke vi: 13-49; Acts i: 13.

References:

Edersheim, Book III, Chapters XVII and XVIII.

Burton and Mathews, Chapter XI.

Farrar, Chapter XVIII.

Andrews, pp. 246-253.

Stalker, pp. 61-76.

Gilbert, pp. 206-211.

Rhees, pp. 127, 128, 295.

Have the class write in their note-books the names of the twelve in the order as found in the Gospels and the book of Acts, and have them notice the arrangement in sets of four with the same leader to each set, the pairs, the primacy of Peter and the significance of these arrangements on their journeys, preaching tours and in the degrees of their friendship with Jesus (like planets at varying distances from the sun). Go over the list to get a character-sketch of each one as far as he is known, and the reasons for his choice to share in the campaigns of the kingdom. Why the number twelve? Why all or nearly all from Galilee? Were they young or old? Experienced or inexperienced? What relation each to the other, brothers, cousins, relatives of Jesus? Why so chosen? What evil was there present in the group? (John vi: 70; Matt. xvi: 23.) Why such men chosen? How many were fishermen? What other callings were represented? How many were poor? Exactly what did each one leave? Why did it take courage now to follow Jesus? What did each one hope for?

The purpose of their appointment? (Luke ix: 1, 2; Acts i: 8.) How had Jesus called several of them previously? (John i: 35-40, 43-50; Mark ii: 13-17.) Exactly what were they to do? (Imitate Jesus and learn of Him?) How did they resemble each other? How differ? What does this teach us about

the kind of people who can follow Jesus now? What did He require of them to become His disciples? (John i: 43; xxi: 19.) Just what does that mean to-day? How does that require separation from others? How does it bring one nearer to others? Is this also true of all noble friendships?

About five miles west of the Sea of Galilee, and ten miles northeast from Cana, is the mountain upon which, according to tradition, Jesus gave the Sermon on the Mount. Find on the map of Galilee the number 20 and the branching red lines which show what our next position is to be and the field of our vision. You see we are to be looking to the northeast toward Capernaum.

Position 20. Looking northeast from the Mount of Beatitudes to Capernaum and the Sea of Galilee.

Bring out a full description of the scene before us and a word-picture of it as it appeared when Jesus was speaking:

(Here was fought, in 1182, the last battle between the Crusaders and the Saracens, when the Christian kingdom of Judea passed away. That steep cleft before us is called the Valley of the Pigeons, because of the multitude of pigeons that make their nests in its walls. Just beyond it is Magdala. As we are looking to the northeast, the level place beyond, on the northwestern shore of Galilee, is the Plain of Gennesaret. Somewhere on that curve of shore lay Capernaum, long vanished and lost. Now, try to imagine this hill-top bright with flowers and the many-colored garments of the throng, the pathway below filled with an approaching multitude, and Jesus sitting here among the

twelve, speaking the gracious Beatitudes and the Lord's Prayer.)

What contrast was there between Jesus' giving the Gospel and Moses' giving the Law? (Exodus xix: 18-21.) With what word did Moses begin? (Exodus xx: 3, 4.) Jesus? (Matt. v: 3.)

To whom was the Sermon on the Mount really spoken? (Matt. v: 1, 2.) What kind of people were counted happy? (Matt. v: 3-12 *passim*.) What five vices were discussed? (In Matt. v: 21-43.) Just what did He say should be His soldiers' attitude toward each one? What three graces? (In Matt. vi: 2-18.) What six things did He tell His men to be watchful about? (In Matt. vi: 19—vii: 27.) Jesus was discussing True Values, the Things worth While: If you were to summarize His teachings what words would you insert in the following statement: "The things worth while are: not possessions, but (Matt. vi: 19, 20, 33); not rules, but (Matt. vi: 16-18); not reputation, but (Matt. vi: 4); not profession, but (Matt. vii: 20-27); not time, but (Matt. vi: 25).

What does this address mean to a young Christian to-day? How can he use it in his daily living? How does it help his judgments as to what real happiness is? As to his relations to sin? As to prayer? As to what things are worth having?

How was this discourse received? (Matt. vii: 28, 29.)

Home Work.

What nicknames or familiar titles did some of the apostles have? (Matt. x: 2-4; Mark iii: 17; Luke vi: 15.)

What does history or tradition tell us of the lives of the apostles after the Bible days? (Bible Dictionary.)

Regarding the Sermon on the Mount as the first orders of a king, put a summary of it in that form in one hundred words.

To prepare for the next lesson:

Describe a day in Jesus' life as a traveller. (Refer to a passage in a Life of Christ.)

Describe the funeral of the young man of Nain which Jesus witnessed. (References.)

Tell us of the appearance, armor, duties and character of a centurion in the Roman army.

Lesson XII. A Preaching Tour in Galilee.

Scripture:

Matt. viii: 5-13; xi: 2-19; Luke vii: 1-23.

References:

Edersheim, Book III, Chapters XIX-XXI.

Burton and Mathews, Chapter XII.

Farrar, Chapters XIX-XXI.

Andrews, pp. 253-262.

Gilbert, pp. 218-221, 239, 240.

Rhees, pp. 224, 239.

This lesson is a good opportunity to bring out the manner of life adopted by a travelling rabbi such as Jesus was. The class can contribute ideas as to the way He would be entertained in homes such as we have already visited, the food, the sleeping apartments, the Oriental idea of hospitality, the other guests and the crowding visitors who interrupted His privacy. They can also tell, some of them from experience, what a tramping-trip and a camp are like, and can suggest the features

of Jesus' pilgrimages where no homes were open to him. Dwell on this in such a way as to show how the fishermen-disciples would get food, how the visiting, ministering women of Galilee would bring in victuals and comforts, caring for their garments, etc., and how Jesus drew near those He would help by His manner of life. Suggest the joys of the open air, the songs on the march, the busy days of ministry, the rest by the camp fire at night. Contrast John the Baptist's confinement, enforced idleness and growing doubts, and show the pathos of his message (Matt. xi: 3) and the force of Jesus' generous and sympathetic comment upon it. This springtime tour of Galilee is marked by three cheering responses of the sons of men to the presence and power of the Son of Man: the faith of the centurion, the penitence of the sinful woman and the brave, but questioning, message from the imprisoned Baptist.

Now turn to the centurion and appeal to the martial side of your students by bringing out the life, the courage, the responsibility of a centurion's life and show how noble was not only this one, but were all the centurions mentioned in the Bible. (Find in Matt. viii, Matt. xxvii, Acts x, Acts xxvii.) Now describe and picture the miracle.

Next come to Nain. Point out its location on the map of Galilee, a short distance to the southwest of Mount Tabor, and show that we shall be looking slightly northeast toward that mountain.

Position 21. Village of Nain and Mount Tabor—looking northeast.

(It is easy enough to recognize Mount Tabor, rising a perfect cone out yonder to the north-

east. There Barak quartered his army, and in that plain below vanquished Sisera. The Sea of Galilee lies a few miles away to the right of Tabor and Mount Hermon sixty miles away in that direction. Nazareth is about seven miles away due north, or to the left of Tabor. This town of Nain is on the road over the hills between Nazareth and Jerusalem. The Damascus road passed around to the left of Tabor, but did not touch this little town. Two miles away on the road to the Sea of Galilee is Endor. (1 Sam. xxviii: 7-25.) Just over a hill behind us (Little Hermon) is the place where we saw the shepherds watching their flocks. (Position 6.) The woman before us smoking the long Oriental pipe is probably a shepherd's wife, as this is a sheepfold at our feet. Only about twenty Moslem houses mark this site of Nain, which was probably never larger, and the only substantial building in the place is the Greek church, which commemorates the one golden deed that gives to Nain its interest.

The road from the Jordan over which Jesus came on His way from the prosperous cities to the isolated hill towns, to perform His miracle, lies farther to the right than we can now see. There is a hill behind us and to our right pierced with many rock-hewn tombs, and there our Saviour met the wailing procession and the broken-hearted widow and gave her back her boy.)

Endeavor to leave as a last impression the picture of little forlorn Nain, the helpless widow and centurion, the disconsolate Baptist, the humble, ministering disciples over against the figure of Jesus, so full of vitality, strength, goodness and mercy.

Home Work.

Why was it unusual for a teacher to touch a dead person? (Num. xix: 11-16.)

Bring in a map showing by lines in red your idea of the journeys of Jesus during the last two lessons. (Refer to Matt. viii: 5—ix: 38.)

Lesson XIII. The Rising Opposition during His Stay about the Sea of Galilee.

Scripture:

Matt. xii: 22—xiii: 53; viii: 23—ix: 34; Mark iii: 19—v: 43; Luke xi: 14-36; viii: 4-56.

References:

Edersheim, Book III, Chapters XXI-XXII.

Burton and Mathews, XIII, XIV.

Farrar, Chapters XXII-XXV.

Andrews, pp. 262-284.

Gilbert, 211-218.

Rhees, 138, 141, 296.

I would have all follow the teacher to-day in drawing a map of the Sea of Galilee pretty carefully to scale, so as to measure its diameter and circumference, locating all the towns near it, as well as those on the hills to the west. I would draw angles as on the Key Map, to show how much of the lake we have already seen.

The rising opposition of the scribes and Pharisees gave Jesus the occasion for those parables by the sea—for He had returned again to His favorite haunts—in which He revealed the inner and celestial nature of His kingdom. The lake itself becomes His arena. Record, as the facts of this lesson: The stilling of the tempest, the healing of the Gadarene demoniac, the raising of Jairus' daughter and the healing of two blind men and the dumb demoniac as

the first of that series of divine loving-kindnesses by which He held the loyalty of His disciples when the powerful of the nation became His open foes.

Let us try to get closer to this lake-side ministry.

From our Position 13 (return to it) we first came down to the lake, and looking northwest along the shore at Tiberias saw such a town as Jesus dwelt in, and in the distance the misty hills that hung above His actual home.

From Position 20, which we will revisit, also, we learned how lofty are the hills on the west. We located Magdala, Bethsaida and the vicinity of Capernaum along that curve of shore which contains the only plain and level beaches beside the lake. These beaches are four miles in length.

Find by the red lines numbered 22 on the Key Map of Galilee the spot where the fishermen whom we are now going to see are anchored and which way we shall be looking.

Position 22. Fishermen on the Sea of Galilee.

The entire circuit of the lake is thirty-five miles. Josephus said the population around its shores was 150,000. Now we ought to locate the Gadarene region east and southeast of the lake. We are now looking across the lake from near the western shore in front of Tiberias to the Gadarene coast. We have seen something of each side of the lake, except the southern.

(This Lake of Galilee is 682 feet below sea level and has a tropical climate, with the most sudden and dangerous storms. The boats are therefore, as you see, built broad of beam and with easily shifted sails. The parables in our present scripture were spoken from the prow

of such a boat as these to men who were as rugged and rough as these before us. It was in so frail a craft as this, on this very lake, that the wearied and indomitable Jesus slept until His disciples, used to such storms as they were, awoke Him in fright and implored His aid. Such boats were His ferry across the lake for works of mercy or periods of rest, and often Jesus helped hoist such sails or labored with Andrew and Peter at the long, slender oars. He learned how to catch fish too (John xxi: 9), probably with both the hand-net and boat-net. Seines were unlawful in these waters.)

Emphasize Jesus' partnership with these fishermen in their work as well as theirs in His thought. Ask what were the qualities of Jesus as a friend. Get a word-picture of a day of work and rest with Jesus on the lake. Picture the courage shown in the denunciations by Jesus in this lesson. Discuss any conceptions of an effeminate Christ. Let the scholars watch the gathering tempest of opposition and show that Jesus did not quail under it, but hailed it with joyous courage as showing more highly the serenity and security and persistence of the spiritual kingdom He was planting. Make emphasis here not only on the allusions in these present parables in our scripture to the farm tasks and scenes He had lately visited, and perhaps earlier shared, but on His conception of the kingdom as something not set up but planted, not a monument but a growth. Even boys' and girls' imaginations can be stirred at the thought of our King working with such patient courage against the obstacles of open enmity and of the dulness of mind of His friends. Let this lesson prepare for the great crisis in our next lesson.

Home Work.

Tell the class a story you have heard or made up; one illustrating the truth in Matt. xii: 43-45.

Describe the character of the brothers of Jesus as seen in Mark iii: 21, 31-35.

Why is a boy's (or girl's) life like the story told in Matt. xiii: 24-30?

Preparatory to the next lesson: How did Jesus use to take a vacation? (Luke iv: 1, 42; v: 16; vi: 12; Matt. ix: 10, 11; xii: 1; Mark vi: 31, 32; John xxi: 4, 9.)

Lesson XIV. The Crisis in Jesus' Ministry.

Scripture:

Matt. xiii: 54—xv: 20; Mark vi: 1—vii: 23;

Luke ix: 1-17; ix: 35—xi: 1; John vi: 1-71.

References:

Edersheim, Part III, Chapters XXVI-XXX.

Burton and Mathews, Chapters XV, XVI.

Farrar Chapters XXVIII, XXIX.

Andrews, pp. 289-306.

Stalker, pp. 85-96.

Gilbert, pp. 226-233.

Rhees, pp. 134, 135, 297.

The record now tells us again of Jesus' rejection in His boyhood home at Nazareth and of His continuance in touring the cities of the region about Galilee.

Mention the triumphal mission of the disciples. (Mark vi: 12, 13.) Get a description of the awful contrasts of John the Baptist's death summarized from Mark vi: 7-32; show the consequent disheartenment of His disciples and those of Jesus; indicate Jesus' loving-kindness and tact in proposing a vacation, and

show by map the route Jesus took across the lake and how the multitude went around it. Why were there so many people about? (John vi: 4.) Did He plan to have them follow Him? How did He treat them? (Luke ix: 11.) How did He feel toward them? (Matt. ix: 36.) (Read for yourself, if you can, in Matheson's "Studies of the Portrait of Christ," Chapter XXII, "The First Communion.") Was it a friendly crowd? (Simply a rabble.) How did Jesus spend the day with them? Did Jesus have any obligation to them? Why was it a sacrifice to give them His time? How did the disciples try to get rid of them? Would this have been practicable? Why did Jesus refuse to do this? Why did He want them to eat with him? (He wanted to share and help their commonest need: it was a communion feast.) Whom did He ask to supply the banquet? Who finally came to the rescue? (John vi: 9.) How did He happen to have food? Why did He offer it? What do you suppose Jesus said to Him? What do you think became of the boy?

We are now to look over the place where some suppose the Five Thousand were fed, the Plain of Gennesaret on the northwest shore of the Sea of Galilee. On the map of Galilee the two red lines marked 23 show where we are to stand and that we shall be looking southwest.

Position 23. West Shore of Galilee, Plain of Gennesaret and Mount of Beatitudes, from Bethsaida.

In the distance you see the mountains of Galilee. That great rent through the nearer mountain is the Valley of the Pigeons, and

through that valley we can see the traditional Mount of Beatitudes, upon which we stood (Position 20) and looked down to this shore. Jesus' boyhood home, Nazareth, lies about twenty-five miles away beyond those mountains directly before us. Capernaum is supposed to have been situated in the distance on this plain at our feet, the place where Jesus came to make His home for a whole year, the second year of His ministry. Chorazin was located up in the hills, farther to the right than we can now see. What prophecy of Jesus has since then been fulfilled? (Matt. xi: 20-24.)

(The feeding of the Five Thousand was upon such a strand and hillside as this, and, if the western Bethsaida be the right one, it was beside this very spot where the John-the-Baptist-like figure is standing. Otherwise it was on a similar stretch of shore a few miles behind us near the entrance of the Jordan into the lake. We catch here the situation and the view which Jesus could have had in looking towards this shore from the "mountain" where He spent that night in prayer; we are looking upon the shore where Jesus and His disciples landed the next morning.)

Now turn to the plain before us and try to picture the feeding of the multitude, the arrangement of the people, the station of the Master, the boy, the twelve, the view from their seats, the departure. At what time of day was the supper given? (Mark vi: 35.)

Why did Jesus have the disciples gather up the fragments? (Because they were not to live by miracle-bread every day.) What did the people want to do for Him now? (John vi: 15.)

How did Jesus rest that night? In which

direction was that mountain from here? How was the night spent? (Mark vi: 47-52.) How did the people act the next day? (John vi: 30.) What text did Jesus take for His sermon to them? (John vi: 33-48.) Why was that appropriate? What did He mean to teach by it?

What now became the people's attitude toward Him? (John vi: 60-66.) What would it have been if He had let the throng crown Him king? Why did He decline? What did He know about the nature of Judas? (John vi: 64, 70, 71.) What stand did the twelve take at this juncture? (John vi: 67-69.)

(It will be of great value at this point (Lesson xv) to fix the importance of this crisis when the refusal of Jesus to be made king led to the gradual withdrawal of the multitudes (John vii: 66) as they saw that he was striving for an inner kingdom of character and not an outer one of earthly power, and when Jesus began to know that His permanent influence must be upon His disciples and not upon the crowd. Its remaining events are really introductory to and a part of the Perean ministry, which was one of teaching rather than of other forms of service.)

How was this event a crisis in Jesus' life? What choice did He now make? What quality of manhood does this show? Why did He do it?

Home Work.

Contrast and compare this feeding with bread and fish with the feeding of Israel with manna. (Exodus xvi: 14-31.)

Find in a Bible Dictionary or a Life of Christ a description of the bread and the fish eaten by the Jewish people.

Draw a map of the Sea of Galilee, locating the towns and the journeys of Jesus in the region up to the lesson.

Lesson XV. Review of Lessons VIII-XIV.

The review covers the Mission to the Multitude, the Period of Popularity. I suggest a return to Positions 17-23 and a drawing simultaneously of a map of journeys with angles like the Key Map to show each place where we have paused. Check each place off as you come to it by an angle of vision on the map. If you use colors this time on the maps, use them to indicate the territories of Judea, Samaria, Galilee and Perea.

Let the review make this era stand out as one of Service, as the earlier one was one of Preparation. Emphasize once more the crisis at the end, so as to prepare for the contrast which the next era will show.

Home Work.

Preparatory to the next lesson:

Tell us all you can about the history of Phœnicia.

Tell us all you can about the City of Tyre.

Find out what you can about Decapolis.

Lesson XVI. The Northern Journey and Return.

Scripture:

Matt. xv: 21—xvi: 12; Mark vii:24—viii: 26.

References:

Edersheim, Book III, Chapters XXXIII, XXXVI.

Burton and Mathews, Chapter XVII.

Farrar, Chapter XXXIV.

Andrews, pp. 309-316.

Stalker, p. 97.

Gilbert, pp. 256-264.

Rhees, pp. 138-141.

Make a red circle on the top of a map showing how this northern journey completes by a tour of a hundred miles the evangelizing circuit of upper Galilee, and so much of the kindred Syrian country as Jesus in his fast shortening life could reach.

(It was the plan of Jesus to fulfil with completeness and thoroughness His mission of witness to "the lost sheep of the house of Israel." We must keep track of the successive journeys which He took by which He eventually covered all Palestine. He had already taught in Jerusalem at least twice and in surrounding Judea, He had made a tour through Samaria, He had witnessed at Nazareth, at Cana and in Capernaum, and some of the cities by the Lake, and now He broadens the circuit of Galilee by a second and wider tour, accompanied by the twelve and the women who ministered to him. The significant works of mercy are the healing of the centurion's servant, and the raising of the widow's son.)

Get the story of Phœnicia and of Tyre. Show how Jesus was beginning to get His disciples away by themselves, that, the multitude having failed Him, He might prepare the few for the upbuilding of His kingdom, and that at the same time He might cover with His evangel an unreached region and the borders of a foreign country. We have Jesus here as a foreign missionary, and we may regard the incident with the Canaanitish woman as typi-

cal of His attitude, and that of the people of the country.

Position 24. Ruins of Ancient Tyre.

(We are looking across the bay from a quay toward the shore and the east. This town was once the Venice of ancient times, the mistress of the seas. (Ezek. xxvii: 3-9.) We see about all there is of it, for the ancient prophecies (Ezek. xxvi: 1-5) have been fulfilled, and it is now only "a place for the spreading of nets." From these foothills of Lebanon, through which Jesus came, were cut the cedars for Solomon's temple (1 Kings v: 1-10) by Hiram and floated to Joppa from this port. You can see two sections of the ancient wall, and round columns in the water, black with moss, that long before Christ supported graceful arches and magnificent palaces. Paul came here on his last visit to Jerusalem (Acts xxi: 3-7), and somewhere on this strand the Syrian disciples knelt and prayed with him at his departure across yonder waters.)

Let the teaching emphasize the courage of faith as illustrated by the Canaanitish mother-love.

Get modern illustrations and examples in present-day life of courage of faith, in school, in making decisions, in hours of great need.

Color the section of Decapolis in the notebook maps and note the events on the way there and in the region: His reception upon a mountain there (Matt. xv: 29-31), the history of the deaf man (Mark vii: 32-37), the hounding of the Pharisees (Mark viii: 10-13).

Home Work.

Write a letter, in which you imagine yourself a person visiting in Palestine, at the time

of Christ, giving your friends in Rome a description and your impressions of Jesus of Nazareth.

What is the manliest act in Jesus' life which we have studied so far?

Lesson XVII. The Transfiguration.

Scripture:

Matt. xvi: 13 to the end of Chapter xviii:

Mark viii: 27—ix: 50; Luke ix: 18-50.

References:

Edersheim, Book III, Chapter XXXVII, and Book IV, Chapters I, II, III.

Burton and Mathews, Chapters XVIII-XX.

Farrar, Chapters XXXVI-XXXIX.

Andrews, pp. 316-324.

Stalker, pp. 99, 100.

Gilbert, pp. 266-278.

Rhees, pp. 147-150, 292.

Gather up all the class knows about Peter's life and his qualities, impetuosity, courage, generosity, fickleness, leadership. What makes one boy a leader of other boys, or one girl a leader among other girls? What explains leadership among men? How far was Peter ahead of the others, and how far did he express what they thought? Reproductions of artists' conceptions of Peter may be introduced and criticised as to the probable life-likeness.

Locate the scene and circumstance of the lesson. (Mark viii: 27; Luke ix: 18.) What did Jesus ask? Why did He ask it? Had He ever asked such a question before? (John vi: 67-69.) Why did the question mean more now? (Because the multitude were now not

with Him, but against Him.) How did they answer? (Matt. xvi: 14.) How would the multitude have answered once? (John vi: 14-15.) How did Peter answer for himself? Was Jesus pleased at his reply? (Matt. xvi: 17.) What name and description did He give Peter? (Matt. xvi: 18.) How was Peter like a corner-stone? Was he to be the only pillar in the church? (Rev. iii: 12; Gal. ii: 9.) What is it to be a pillar in the church now? Can a boy or a girl be one? How?

What announcement did Jesus now make to them? (Mark viii: 31.) How did Peter take it? (Matt. xvi: 22.) Was Jesus pleased at this? (Matt. xvi: 23.) Was Peter to blame for feeling as he did? Was the attitude of Peter a temptation to Jesus? (Yes, for if His nearest friends did not think He was taking the right course, it might well make Him falter.) Why was Jesus willing to die? (Mark viii: 35, first part.) When is that time in any one's life now?

Return to Position 19, as a reminder that we have been in this place before; that such were its homes and peoples, and that these roof huts, the same as were built for the feast of the Tabernacles and are used now for summer homes, were the sort Peter had in mind and which he had just seen in the neighborhood when he craved to build three "tabernacles" on the mountain of Transfiguration. This mountain is now believed to be some lower hillock of Hermon.

Position 25. Old Gate to Cæsarea Philippi, at the foot of Mount Hermon.

(As you see by the Key Map, we are looking north. At the bottom of this gorge before us

runs a stream that is one of the sources of the Jordan, which near here starts on its southward course. This brook proceeds from one of the largest springs in the world, bounding forth from it in a full flood, able to sweep away horse and rider if they should fall over this low wall. The round knobs that project from yonder wall are columns from an older building thrust in to patch this structure, which was built in the time of the crusades by Turkish captives under the last of the Christian conquerors.

We are on the south side of the city which was rebuilt by Herod Philip and called by him Cæsarea Philippi (Philip's Castle), to distinguish it from the Cæsarea on the coast south of Carmel, which was the Roman capital of Judea.

Mount Hermon, of which we can see one of the lower summits in the distance, is the only mountain in Palestine that is snow-crowned all the year. It rises 9,000 feet above the sea.)

Describe the Transfiguration in your own words. What was its purpose?

(The Transfiguration taught the disciples, says Gilbert, that Jesus was in the line of Moses and the prophets, that He was surely the Son of God and that He was to enter His glory through death.) Up this path Jesus probably passed with the twelve; yonder crest may as well as any other be the scene of the vision, and it may have been waiting where stands this village gate that the father sought in vain for the disciples left behind and for his demoniac boy, to whom Jesus came with ready aid in what someone has beautifully called "the transfiguration in the valley."

Did this also show Jesus' glory? What to you are the elements that constitute the glory of Jesus? Is it easier or harder to face death when you know it is coming? Could Jesus have avoided the cross? Why did He not do it? Was He afraid to die? What did He have to live for? Why then was He willing to die? What do you call such a trait as that?

Home Work.

Make a short list of the greatest events in the life of Jesus up to the present lesson.

Why did Jesus heal the sick?

Under what circumstances may a man be willing to die?

Give instances in history of a man's deliberately getting ready to die for others?

IV. THE JUDEAN AND PEREAN MINISTRY OF TEACHING.

Lesson XVIII. Events and Teachings in Judea and the Final Departure from Galilee.

Scripture:

Mark ix: 33-50; John vii—viii; Luke ix: 51—x: 42.

References:

Edersheim, Book IV, Chapters III-VIII.

Burton and Mathews, Chapter XXI.

Farrar, Chapters XXXIX, XL.

Andrews, pp. 326-348.

Stalker, p. 100.

Gilbert, pp. 284-300.

Rhees, pp. 148-158.

(Rejecting the advice of His brothers to make Himself king, Jesus went up, in great

personal danger, to the feast of Tabernacles at Jerusalem. This period is known as the Perean ministry, yet Jesus is mentioned as being twice or three times in Jerusalem, and the impression that He was seeking again and again to "gather" that beloved city to Himself and drawing more constantly nearer to it until it should deliver Him over to death.)

Question from selected scripture as to the return through Capernaum, the temptation of His brothers (John vii: 3-8), the courage and love shown by going to Jerusalem (John vii: 25-32), the testimony of the multitude (John vii: 31, 40, 41), of the officers (John vii: 46), of Jesus Himself (John vii: 28, 29, 37-39).

Outline the journeyings incidental to the final departure from Galilee. (See Chief Journeys of Jesus page 73.) Have told the story of the young man in Luke ix: 57-62. How does that appeal to you? The mission of the seventy. (Luke x: 1-12, 17-24.) Why seventy rather than twelve? How was their mission different from the twelve? (Luke x: 1.) What directions did they receive? (Luke x: 4-11.) Why? Do you know any of their names? What did these unknown helpers amount to? (Luke x: 17.) How did Jesus show His pleasure at their work? (Luke x: 18.) What did He mean? To whom would He say such words now? What did He promise them? (Matt. xi: 28-30.) What references to His carpenter days in these verses?

There are two places we can visit which will bring vividly to mind the two characteristics of this era of the Master's ministry: teaching and fellowship with intimate friends and disciples.

Tell the story of the Good Samaritan. Go to

Position 26. On the Road to Jericho—the Parable of the Good Samaritan.

(There might be a danger, if any one supposed for a moment that what we see before us purported to be a serious occurrence, of raising some difficult chronological and ethical questions, but the student will be glad of one such evidence of the essentially picturesque and personal character of the Master's parables. At several times during His ministry Jesus was in Jericho, near the scene of His earlier temptations, and passed along this dangerous roadway from that city to Jerusalem. The parable, which is undated, may have been spoken after the first visit and His first visit to Samaria, and so have been suggested by both (and even by some recent actual occurrence, for thefts were constantly occurring there even to this day), for it was a life-like character study of the typical priest and Levite, and Jesus had found in Sychar that there were really "good" Samaritans. Our present outlook is on this very Jericho road, and I have no doubt that one or more of the actors we see are actually robbers, because the distinction between a guide and robber in this vicinity is still usually that of the same man when in and out of paid employment. With the substitution of donkeys for horses, we have in costumes, faces and even in the leathern wine bottle the impression to the eye which Jesus gave to the mind when He told this story.)

How can a boy or girl be a Good Samaritan? What kinds of Good Samaritan work are done in our town? How can we help in it? Whom do you know who is like the Good Samaritan?

As, according to Luke, the visit of Jesus to

Bethany follows the parable of the Good Samaritan, we shall now go to that restful little town. It might be well to return first to position 12 (see Jerusalem map), to get in mind better the position of Bethany relative to Jerusalem. From this Position (12) Bethany lies to the right just over Olivet, only a mile away. The road which passes on this side of the Garden of Gethsemane, and beyond our vision limit to the right, winds around Olivet's southern slope to Bethany. Our next position is to be on the farther or eastern side of Olivet, from which we shall look south upon Bethany. See map of Palestine.

Position 27. Bethany, where our Lord was anointed by Mary. South from eastern slope of Olivet.

(Bethany, like Bethlehem and Nazareth, is on a hill-slope. It is now a wretched, squalid place. Down to the left we see another part of the road leading from Jerusalem to Jericho. Naturally the largest ruin in the town, the two ruined towers at the right, are pointed out as the house of Simon the leper, and the open ruin behind the man nearest us is said to be the house of Mary and Martha. We see about that woman's brow, by the way, the chain of coins from which "one piece of silver" might be lost, and we get on this sunny southern slope of Olivet the best impression we have yet had of an orchard of figs. Jesus' references to this tree are familiar. (Luke xiii: 6-9; Matt. xxi: 17-20.) Evidently it is summer-time, and we should find if we were still nearer that the boughs, which bear before the leaves come out, are full of fruit. The fig tree often carries fruit ten months of the year.)

Get this story of the events that transpired down in this little town of Bethany told, and bring out the contrast of Trust and Worry; the uselessness of the latter.

I should centre the lesson on a practical application of the story of the Good Samaritan. His visit to Bethany can be postponed till next week if you wish.

Jesus, during this special period, was not only teaching, but reaching out in his last earnest effort to touch the nation's life. He had sent out seventy disciples to thirty-five cities of Judea, and it may be that He succeeded in following them to nearly all these places Himself.

Home Work.

Jesus' talk about Freedom. (John viii: 31-36.) Give your ideas about it in 100 words.

Give some illustrations from life of people who act the part of the Levite and the Priest in the story of the Good Samaritan.

Suggest one practicable plan for a deed of Good Samaritanship by our class.

What experiences of Jesus may have made Him speak so kindly of Samaritans? (John iv: 39, 40; xi:54; Luke xvii: 11.)

How can one keep from worrying?

Lesson XIX. Jesus' Stay at the Feast of Dedication.

Scripture:

John ix and x.

References:

Edersheim, Book IV, Chapter XIV.

Burton and Mathews, Chapter XXII.

Farrar, Chapter XLI.

Andrews, pp. 334-338.

Gilbert, pp. 294-297.

Rhees, pp. 104, 159.

Review the last lesson well.

What was the feast of Dedication? (Bible Dictionary.) Locate on the map of Jerusalem the Pool of Siloam.

Position 28. The Pool of Siloam—outside of Jerusalem.

This ancient pool is south of the city in the Valley of Kedron and fed from the so-called Fountain of the Virgin up the valley. This surrounding wall was built three centuries ago by Sultan Soliman, but there is little change in the appearance except that it was once less neglected and the water was more fresh and clean than now. In Nehemiah's day the pool was well known, for it was being repaired then (Neh. iii: 15), and was near King David's garden, just below Solomon's palace. To our left, across the valley, out of our sight here, is the village of Siloam, where Solomon built a temple of idols (1 Kings xi: 7), under the eaves of Mount Moriah. In front of us is the Hill of Evil Council, where Judas is said to have plotted, and at its foot is the Potter's Field, bought with the price of his treachery.

Now picture the miracle, the coming of the blind beggar, pattering along, picking his path through the streets, down the stony road and into the steep steps to the pool. His eyelids are clotted with mud which the Master had placed there, and which he will not allow removed. He is making his confession of Christ. He clambers down these steps, tapping the rocks below as he descends, but returns, seeing and glorifying God.

Make the details of the story as picturesque as you can. Show the lesson of having a plucky faith and Jesus' appreciation of it.

John connects with this event the parables of the Good Shepherd, by which Jesus testified to the Jerusalemites of His Messianic mission and provoked the wrath which drove Him from the city into Perea. It will be worth while to review the shepherd scenes (Positions 6 and 21) for the single purpose of gathering up the beautiful Oriental details of these allusions. Bring out the lesson of the Leadership of Jesus: to this blind man, to the twelve, to Peter, to us. Show that as sheep we may show an intelligent, not a blind docility. This parable does not usually appeal to the young, especially to boys. But the emphasis is not upon sheeplike character, but upon the magnificent courage, care and trustworthiness of our Shepherd. Let the lesson make this plain, and spare not to emphasize the sacrifices of the Oriental shepherds in facing wild beasts and thieves, even unto death, for their sheep. Rightly taught, this lesson appeals to boyhood and girlhood.

Home Work.

Read over the Scripture and the teaching for the next lesson, which is unusually rich, and select such incidents or teachings as you wish, for condensed report next week.

Lesson XX. The Events of the Perea Ministry.

Scripture:

Matt. xix and xx; Mark x; Luke xi—xviii;
John xi.

References:

Edersheim, Book IV, Chapters XI-XXII.

Burton and Mathews, XXIII-XXVII.

Farrar, XLVI, XLVII.

Andrews, pp. 374-385.

Stalker, p. 100.

Gilbert, pp. 301-308.

Rhees, pp. 154-162.

The teachings in Luke xi-xviii are unusually rich, but the lesson will have to be taught by a selective process. It is the last lesson in His ministry of teaching. Next Sunday we approach the mission of atonement. Turn to the maps and sketch this journey and show how Jesus had now, by His personal work and through His organized forces, covered the whole land. Have written up to date the chart of "The Campaigns of Jesus." From Luke, I should select first a sketch of those teachings which emphasize the solemnity of a life of service, the courageous denunciations of hypocrisy, and from the events those which emphasize His personal courage. (Luke xiii: 31, 32; John xi: 8-10.) Then against this strong background I should lay the tender colors of the Lost Boy (Luke xv), the raising of Lazarus, the kindness to others who needed His help and believed in Him (Luke xiii: 16; John xi: 33-35; Mark x: 21) and His love to children.

After this raising of Lazarus, Jesus withdrew to the region of Ephraim, in which is Ramah, Samuel's birthplace. We will go now into the same region.

Position 29. Greek Priest Blessing Little Children in Ramah.

(It is an interesting coincidence which places

before us a modern Greek teacher of Jesus' gospel giving his blessing to a group of children in the village where Samuel was a child, and in which it is possible that Jesus blessed the baby ancestors of these little ones twenty centuries ago. We do not look for aught that shall remind us of the Master in the genial, dark-skinned ecclesiastic with his queer clerical cap and cloak and his prayer beads, nor do we find in the mothers' faces the reverence and eagerness with which the mothers of old brought their little ones to Jesus. But it has always been true in Canaan, since the days of the patriarchs (Gen. xxvii: 1-40; xlviii: 9-16; Deut. xxxiii: 1), and even until now, that the blessing of a good father or teacher has been felt to have prophetic and protecting power. If Jesus walked down Ramah's street, mothers dressed probably like these—for, as you see, each village seems to have and retain its local costume—came to greet him; and children are always the same, and so the squirming lad upon whose wrist the kneeling mother holds the amulet, the three stolid babies with not over-clean faces sucking their thumbs and the two who peep in such interested attitudes around the corner may remain for us typical of the children of Jesus' day.)

It would be a good thing now to look at the lepers again (Position 18) as a reminder that there were lepers in Samaria whom Jesus healed (Luke xvii: 11-19), of whom only one was grateful, and the places of the temptation (Positions 9 and 11), because through that valley and up that road Jesus was now advancing for the last time as He approached Jerusalem for His ministry of atonement.

Home Work.

Especially for lengthened studies of this lesson material:

Contrast and compare the lessons in the Three Parables of Lost Things in Luke xv.

How did Jesus and other teachers differ as to their treatment of "lost things" and "lost" men?

What were old excuses (Luke xiv: 15-24), and what are new ones, for not attending God's feast?

How can we apply Luke xiv: 12-14 to-day?

Debate: Was the older brother in Luke xv justified in his position toward his father and his younger brother?

What three persons did Jesus raise from the dead, and what relation did they bear to their friends? (An only son, an only daughter, an only brother.)

When is it brave, and when cowardly, to "count the cost"? (Luke xiv: 25-35.)

Debate founded on Luke xvi: 19-31: Is it possible to be rich and have the approval of Christ?

Whom did the rich man and whom did Lazarus represent in Luke xvi: 19-31? Whom now?

When is a boy (or a girl) a Pharisee? (Luke xviii: 9-14; Luke xiv: 1-11; Luke xi: 37-44.)

Write a short story, telling what you think became of the rich young ruler in the end. (Mark x: 17-31.)

Herod's relation to Jesus. (Luke ix: 7-9; xiii: 31-33; xxiii: 8-12.)

Give all the evidence you can of Jesus' love for Jerusalem.

Write a letter of excuse in behalf of an imaginary person who is invited to God's feast. (Luke xiv: 15-24.)

Tell briefly an imaginary story of the life of Mary of Bethany both before and after the gospel story.

V. THE MINISTRY OF ATONEMENT AT JERUSALEM.

Lesson XXI. The Last Journey to Jerusalem.

Scripture:

Matt. xxvi: 6-13; xxi: 1-22; Mark xiv: 3-9;
xi: 1-25; Luke xix: 1-48; John xi: 55—xii:
19.

References:

Edersheim, Book IV, Chapter XXIV; Book
V, Chapter I.

Burton and Mathews, Chapters XXVIII,
XXIX.

Farrar, XLVIII, XLIX.

Andrews, pp. 396-408.

Stalker, pp. 103-106.

Gilbert, pp. 309-318.

Rhees, pp. 168-173.

Jesus was the guest of redoubtable Zacchaeus in Jericho, and then coming (Mark x: 32) to Bethany, at that time, as now, the only village between Jericho and Jerusalem, He had for several days a beautiful reprieve at Bethany (Matt. xxvi: 6-13), was visited by many of the common people from Jerusalem (John xii: 9), was plotted against by the priests, and probably by Judas at the close of His rebuke at Simon's supper (John xii: 10, 11), and at the supper was anointed by Mary of Bethany. A sketch map of the approaches to Jerusalem, the outline of the walls and the location of the Temple enclosure (an excellent one in Morgan

and Diffendorfer's "Studies") may be made. Otherwise use our own map of Jerusalem. Read, if you can, Rhees, pp. 170, 171.

We can now from several positions make very real to us His Messianic entry into Jerusalem. Use the map of Jerusalem constantly here. Returning to Position 27, we can see again the road by which He entered Bethany from Jericho, and by which He went out when He rode into Jerusalem. Now returning to Position 12, we are in the position of a Jerusalem citizen who watches the little procession come over the crest of Olivet, for it is the upper road by which His entry was probably made. We can seem to see the throng spreading their garments in the way and the branches snatched from palm trees, now centuries gone, which then lined the roadway; we can hear the anthems sung by those before and behind, we watch the procession pause and become silent just before the steep descent into the Valley of Kedron begins, as Jesus is seen to interrupt the jubilant shouts by weeping in prophetic grief over the city so recreant to its prophets of old and its present Redeemer, and so soon doomed to fall beneath besieging hosts camped on this very hillside.

We will go out to the mountain ourselves now to join the procession as it winds over Olivet, and look back westward over a wide panorama of Jerusalem, now a "gray town on its broken hills." Turn to the Jerusalem map and find the encircled number 30 on Olivet, near the right-hand side of the map, and note carefully the territory we are to look over, embraced between the two red lines which branch toward the west.

Position 30. Jerusalem, the City of the Great King, from the Mount of Olives.

Let us take time to note the chief points of interest in this scene before us, that we may carry with us through life an accurate and vivid knowledge of the place where those remarkable events in the last days of Jesus' life occurred. Just this side of the eastern wall, but just beyond our vision at the right, as the map will show, is the pool of Bethesda, and the utmost reach of our vision at the right just includes, though we cannot see it distinctly, the Damascus gate on the north by which Jesus entered the city from Nazareth. Calvary is at its north, a few rods away. Some distance down the valley beyond our vision limit on the left is the Pool of Siloam. Bethany is behind us, and Bethlehem five miles to the southwest. Below us is the now familiar seven-domed Russian Church, and beyond it, far down at the right, Gethsemane. Across the valley and under the city wall you see the innumerable gravestones of a Mohammedan cemetery. In the wall, almost in the middle of our range of vision and very close to where we were last standing, is an elevation having a double arch under it. It is the Golden Gate, which the Turks have walled up because they believe that a conqueror, not of their faith, will some time enter here and dispossess them! It was through that gate you remember that Jesus often passed on his way from or to Bethany. The portion of the city nearest us is the Mohammedan quarter which includes the Temple site; beyond it at the right in the Christian quarter is the Church of the Holy Sepulchre. The Jewish and Armenian quarters are at our left, and beyond the Temple area.

The large enclosure just beyond the wall, longer from north to south, is the place of the Temple enclosure, and the octagonal building, "the Dome of the Rock" (wrongly called the Mosque of Omar), stands where stood the Temple. On that plateau Abraham laid Isaac on the altar (Gen. xxii: 1-12); that was Araunah's threshing floor (2 Sam. xxiv: 15-25), which David bought for an altar place; before that altar Solomon stood (2 Chron. vi: 12, 13), and Hezekiah prayed (2 Kings xix: 1-15), and Isaiah beheld his glorious vision (Isa. vi: 1-7). There stood the second Temple (Ezra iii: 1-3), built by the returning exiles. There Christ came as a boy at twelve to question with the doctors, to drive out the money-changers and at many other times. Around the Dome you see fountains and praying places. In the extreme right-hand corner of the enclosure stands a tower on the site of the Tower of Antonia, where Paul was imprisoned and from whose staircase he addressed the throng (Acts xxi: 27-40; xxii: 1-21). Perhaps that is where Pontius Pilate lodged and where Jesus was brought to trial. At the right of the Dome, near the centre of the city, are the white wall and dome of the newly restored Church of St. John, dedicated by the German Emperor in 1898. A short distance to the right of the church is the dome of the Church of the Holy Sepulchre. Away to the left is the Tower of David, the lower stones of the original structure being still in place, crowned by Maccabean, Roman and modern layers. That tower, instead of the Tower of Antonia, may have been the palace of the Roman governor. (The standpoint of 8 might also be revisited in this connection.)

We go down into the valley now to study in a cosmopolitan holy feast throng of to-day the varied elements of the procession that followed Jesus.

Position 31. A Throng near Jerusalem during Holy Week.

(This scene, which is closely parallel to that of the throng which followed the procession of Jesus into the city, needs no description, but is worth a half hour's scrutiny as an opportunity for character-study. Consider how many types of nationality and character, how many grades of social rank, how many kinds of business, what ages, needs and longings are here, and were there represented. What differences were there of knowledge, of consequent responsibility, of loyalty or fickleness or enmity in the passover throng of the year 27 A.D.?)

After a look at this typical Eastern throng, similar to the many that have come up to Jerusalem in the past, let us lay aside the stereograph and forget the modern scene, and as we ride with Jesus toward the gate try to see the Eastern gate open wide, to-day's empty plain above it crowned with terraces and colonnades and, high above all, the marble pillars and gilded roofs of the Holy Temple.

The Messianic entry reminds us of that temptation of three years before to leap from the Temple's pinnacle and win the plaudits of the throng. No such fantastic sensation was this humble procession, but the cavalcade of the Prince of Peace was Jesus' last appeal, the appeal to the Ideal of Israel.

But Israel had ceased to have ideals.

Lesson: Who will be brave enough to be in Christ's company when men are against Him?

Home Work.

Contrast the Entry of Jesus with a Roman "Triumph." (See a Roman History.)

How would Jesus feel to look down (Luke xix: 41-44) on our town?

What other joyful processions are mentioned in the Bible?

Preparatory to the next lesson:

Give the story of the Marriage Feast (Matt. xxii: 1-14), and tell what you think it means to-day.

The History of the Pharisees. (See a Jewish History or Bible Dictionary.)

Tell the story of Judas' treachery. (Matt. xxvi: 1-5, 14-16, 21-25, 47-49; xxvii: 3-10.)

Why did Jesus select Judas as His disciple? (John xii: 6; xiii: 29; vi: 64; Matt. vi: 24; Mark xiv: 21.)

From what you have studied about the Greeks, what do you think were their thoughts in coming to Jesus? (John xii: 20-36.)

What do you think Jesus and the Greeks talked about? (John xii: 20-36.)

Why did Jesus use such secrecy in selecting the room for the Lord's Supper? (Luke xxii: 7-13; xix: 31.)

Why did Jesus establish the Lord's Supper? (John xiii: 35 1 Cor. xi: 26.)

The great soul struggle of Luther.

Other heroes who have stood alone.

What caused the agony of Jesus in the Garden? (Matt. xxvi: 36-46.) Try to name at least four causes.

Give your idea of what Jesus was doing each day of Passion week in the form of a contrast with what Judas was doing at the same time.

John xii: 1-7; Matt. xxvi and xxvii.)

How many people did it take to arrest

Jesus? (Mark xiv: 43; Matt. xxvi: 47; Luke xxii: 47; John xviii: 3.) (Gilbert says six hundred men.)

Describe Jesus' skill as a debater. (Mark xi: 27-33; xii: 13-37.)

The later history of Jerusalem.

Contrast Jesus at His trial and Peter at his.

Lesson XXII. Passion Week.

Scripture:

Matt. xxi: 23—xxvi: 16; Mark xi: 27—xiv: 11; Luke xx: 1—xxii: 16; John xii: 20-50.

References:

Edersheim, Book V, Chapters II-XII.

Burton and Mathews, Chapters XXX-XXXIII.

Farrar, Chapters LI-LVII.

Andrews, pp. 410-482.

Stalker, pp. 107-115.

Gilbert, pp. 320-356.

Rhees, pp. 172-190.

I would first take the sketch-map of Jerusalem and locate any sites not yet noted. The map should include the city walls and gates, Olivet, Bethany and Gethsemane and the Pretorium, the Palace of Herod, the supposed place of the last Supper, the Hill of Offence and the Potter's Field.

Copy in the note-books the characteristics of the days of Passion Week as indicated in Taylor and Morgan's "Studies":

Sunday, a Day of Triumph.

Monday, a Day of Authority.

Tuesday, a Day of Conflict.

Wednesday, a Day of Retirement.

Thursday, The Last Day with His Disciples.

Friday, a Day of Suffering.

As each is noted down, pause to name the chief events of that day and get the story from the class. For example:

Monday: A Day of Authority.

The traders driven from the Temple.

The blind and lame healed.

The praise of the children.

Tuesday: A Day of Conflict.

The dialogues with the Pharisees.

The widow's mite.

The coming of the Greeks.

Jesus is rejected by the Jews.

Wednesday: A Day of Retirement in Bethany.

Thursday: The Last Day with His Disciples.

The preparation for the Passion.

The Passover.

The Lord's Supper.

The Agony in Gethsemane.

Return, as desired, to Positions 8, 12, 27, 30.

Let us familiarize ourselves from another view-point with the scenes of the ministry of atonement. The Key Map of Jerusalem shows that we shall be standing near the western wall, a little north of the Jaffa gate, and looking east to the Mount of Olives.

Position 32. Jerusalem and the Mount of Olives, east from the Latin Hospice.

We are standing on the flat roof of this large building, a hospice for religious pilgrims. It gives us an excellent view down into the ancient city itself, in whose narrow streets Jesus walked for these last few days on earth. As we are in the Christian quarter, the nearer roofs are tiled and rather pointed, and not

those flat surfaces which we saw in other places and which were universal here in Jesus' day. But the stairways to the roofs and the upper rooms remind us that somewhere near by, tradition says to our right (south) half a mile, in what is now called the Cœnaculum, or David's Tomb, the disciples were preparing twenty centuries ago to eat the Passover with Jesus. You discover, of course, the Church of the Holy Sepulchre, the large dome in front of us and to the left, built on the site which Constantine believed to be that of the tomb of Jesus; and the modern Church of St. John, off to the right, where it was believed St. John lived, to which place he took Mary after the crucifixion and where were the headquarters of the Knights of St. John in the Crusades. In the distance we can see the three paths that climb the Mount of Olives. Over the left one of these did David go when he went over the brook Kedron in flight from Absalom (2 Sam. xv: 23-30), and down a path farther to the right his greater Son rode on Monday of Passion Week. Over which of these roads did Jesus go most often those nights of the week when He went to Bethany to catch a brief rest with His best friends, in His foster-home? (Matt. xxi: 17; Mark xi: 11.) And where on this mount, do you suppose, was delivered His mystic discourse about the last things? (Mark xiii: 3-37.)

We care not to visit the supposed "upper room" or any of the other patently false "holy places" that cluster so improbably about the so-called "Holy Sepulchre." But we must cross the city before us and descend to the spot which has been cherished so many centuries

as the Garden of Gethsemane. We ought to know by this time just where on our Jerusalem map to find this spot. Let us look and see if we do.

Position 33. Ancient Olive Trees, Garden of Gethsemane.

This enclosure, only 150 by 160 feet, is just over the bridge that crosses Kedron and at the crossing of the roads that lead up to Olivet. We have looked down upon it before, and know that in addition to its eight gnarled and hoary olives, which date back to the seventh century, it contains some mournful cypresses. Apparently, the garden once extended much farther up the valley, since it would seem that Jesus would have sought a more secluded spot for prayer; we are in its nearer and lower corner. The Romans are known to have cut down all the trees when they besieged the city, using many, perhaps some of the olives of Gethsemane, for crosses for the stubborn Jews, but these are probably direct descendants and by only one remove from those which gave the garden the name of "olive press." This enclosure is now tenderly cared for by the Latin church and its friars, who, as you can see, cover every foot with flourishing blossoms and shrubs.

In teaching, contrast the littleness and narrowness of Jesus' enemies as over against the nobility and spiritual stature of Jesus; the fast-gathering darkness shown by the tightening plots, the rejection by the Jews, the betrayal of Judas, the blindness of the twelve, their utter desertion and then the heroic soul struggle of the man who was alone against the world. How would you spend the days if

you knew you had but one week to live? How did Jesus? What does this tell us of His character? Give other instances of lonely heroism; of courage in the face of death.

I would close with emphasis upon the Lord's Supper as the feast which our Hero established so that we might remember Him, the brotherly supper of those who love Him, the sacramental supper of those determined to follow His leadership, the hopeful supper of those who are confident to conquer. (Luke xxii: 18; Rev. xix: 9.) Find how many have been present at the communion. Urge attendance soon. The sacrament is itself an evangel. Impress what it stands for in the light of Galilee, Gethsemane and Calvary. Who have a right to partake of the Lord's Supper?

Home Work.

The probable owner and history of the Upper Room. (Acts xii: 12; i: 13; Mark xiv: 14-16, 50-52.)

Did Judas Iscariot partake of the Lord's supper? (Andrews, pp. 471-473.)

Name and discuss any justifications for Peter's denial of Jesus. (Luke xxii: 54-62.)

Preparatory to the next lesson:

Debate: Was the trial of Jesus legal?

Write in modern legal language the accusation against Jesus as His enemies might have stated it? (Mark xiv: 57, 58, 61-64; Luke xxiii: 2, 5, 14.)

Why were there so many people in Jerusalem at this time? Where were they from? (Acts ii: 5-10.)

Give instances of men who achieved a great life-work and died young.

Draw clock faces, and write on their outer

circles the events of each hour of the day of Good Friday.

Write the exact date of Jesus' death (month, day and year, A. D.).

What other king once crossed the brook Kedron? in what circumstances of sorrow? (2 Sam. xv: 13, 14, 23.)

Lesson XXIII. The Crucifixion.

Scripture:

Matt. xxvi: 30—xxvii: 66; Mark xiv: 26—xv: 47; Luke xxii: 39—xxiii: 56; John xviii—xix.

References:

Edersheim, Book V, Chapters XIII-XV.

Burton and Mathews, Chapter XXXIV.

Farrar, LVIII-LXI.

Andrews, pp. 473-569.

Stalker, pp. 115-132.

Gilbert, pp. 370-384.

Rhees, pp. 191-200.

Find on the Key Map of Jerusalem the probable site of Calvary and the Tomb of Jesus, and add them to the students' map.

Begin the story at the arrest. Bring out Jesus' demeanor then; His outraged love (Matt. xxvi: 49, 50), His awful majesty (John xviii: 4-6), His patience and thoughtfulness (Luke xxii: 49-52), His protection of His cowardly disciples (John xviii: 8, 9), His wounded heart at Peter's denial (Luke xxii: 60, 61), the order of trials, for there were several: before Annas, before Caiaphas, before Pilate, before Herod. Which trial and whose judgment was decisive? State the accusations: the defence of Jesus in each case and why He spoke or kept silent as He did. (Go into this in

detail. Note that He answered freely all authoritative questions.) Give a character-sketch of Pilate. Name and describe the various illegal indignities Jesus suffered during His trial and before His death. (John xviii: 22; Luke xxii: 63-65; xxiii: 11; John xix: 1; Mark xv: 16-19; Matt. xxvii: 31, 39-44, 48, 49.) How did He bear each? How long had Jesus been without sleep or food?

We are to stand now on Jerusalem's northern wall and look north to this hill of Calvary. Note by the map how near we are to stand to the Damascus Gate, which is the entrance into the Holy City from Nazareth.

Position 34. "The New Calvary," outside the Damascus Gate, from the northern wall.

(It is with somewhat of a shock that we turn from the family party seated at their pipes and coffee on their house roof, that touches the edge of Jerusalem's northern wall, and find ourselves face to face with the bare, skull-like mound which has come of recent years to be accepted by a growing number of Christians as the true site of the crucifixion and burial of Jesus. The resemblance of the hill to a human skull is the most picturesque, though not the most convincing reason for calling this Golgotha, "the place of the skull." (Luke xxiii: 33; John xix: 17.) But it may have been its use as a burial place rather than its shape that gave it its name. There are, as you observe, graves upon its summit, and the large opening at the right marks the so-called Tomb of Jeremiah. The early Jewish writings tell us that this hill had long been a place for the execution of criminals, and

received the name "Place of Stoning." A reputable Christian guide told Dr. Hurlbut that the place has long been especially hateful to the Jews of the city, who always utter a curse when they pass by it, though they know not why, and that their words translated are, "Cursed be the man who ruined our nation by calling himself its king." This place is also, as we know Calvary was, once a garden outside the city and beside a public way, the Damascus road. Beside that road, beyond the hill on the left, sleeps the Queen Helena, the mother of Constantine, who believed that she discovered in Jerusalem the true cross and Our Lord's sepulchre.)

Get a picture-description of the crucifixion, using these passages in order: Luke xxiii: 26-32; Mark xv: 22-32; Luke xxiii: 39-43; John xix: 25-30; Mark xv: 33-38, 40, 41. What was the demeanor of Jesus during His dying hours? (Luke xxiii: 28, 34, 43, 46; John xix: 26.) Give a name to the noble trait which each word indicated. Did He ask for pity at any time? Was Jesus afraid in the presence of death? Would you be? How can man overcome that fear? What impression did this event make upon impartial bystanders? (Matt. xxvii: 54; Luke xxiii: 47, 48.) Who else ever died for men? Why does His death mean more to the world than any other? Would it have this meaning without His life? Just what does it mean to us?

Home Work.

The character of Thomas. (John xi: 16; xx: 24-29.)

Underline the apparent allusions in the 22d Psalm to the crucifixion.

Make a list of the persons and classes of people who helped on the crucifixion of Jesus.

Write in what you think the proper order "The Seven Words from the Cross."

Tell us of the struggles that have been made to secure the Holy Sepulchre from the Saracens.

Can you think of any possible manner in which the resurrection can be explained away?

Describe the tomb and burials of the Jews. (Bible Dictionary or Life of Christ.)

Lesson XXIV. The Resurrection.

Scripture:

Matt. xxviii: 1-15; Mark xvi: 1-11; Luke xxiii: 56—xxiv: 12; John xx: 1-18.

References:

Edersheim, Book V, Chapter XVI.

Burton and Mathews, Chapter XXXV, pp. 273-284.

Farrar, Chapter LXII.

Andrews, pp. 570-595.

Stalker, pp. 132-135.

Rhees, pp. 201-210.

Return to the northern wall, Position 34, and point out down at the left a partially enclosed garden, and close to the foot of the cliff, beneath a large opening above, a small dark spot. That is the entrance to a tomb discovered by the brave and devout General Gordon; it is hollowed out of the rock as are most of the ancient sepulchres about Jerusalem, and to this tomb he gave the name of "The Tomb of Our Lord." We shall go down and look into it now.

Position 35. "The Tomb of Our Lord," "New Calvary," outside Jerusalem.

Only one burial place was ever completed here, although two others were left unfinished, and there is room, as you see by the positions of the two devout young Syrian girls in white, for the forms of two angels, "one at the head and the other at the feet, where the body of Jesus had lain."

(Standing here within a few rods of the place where Jesus was crucified and looking into such a new-made tomb as that in which Joseph laid Jesus, if not the very one, can we realize the feelings of Mary and the women, of John and Peter as they came hastily through the garden that Easter dawn and wondered at the unsealed and open tomb and then turned in grief and went away, to find, each in his own time, the risen Lord?)

Did Jesus anticipate a resurrection? (Mark ix: 31; x: 34; xii: 27.) If you think wise, and are well prepared yourself, discuss the evidence for and against the resurrection. (Schaff has a good analysis in the first volume of his church history.) The better way is to suggest the best proof in the conquered incredulity of the friends of Jesus in the following passages: Mark xvi: 3, 6, 11; John xx: 2-11, 15; Luke xxiv: 21, 37, 41; John xx: 25; xxi: 2, 3; Matt. xxviii: 17, the dishonesty of his enemies (Matt. xxviii: 11-15) and the otherwise unexplainable boldness, growth and triumph of the early church (Acts ii: 14, 41-47; iv: 4-7, 33; viii: 4), the life of Paul and the spread of the church westward. I would strengthen this argument by a chart of events or a map of Christian countries showing the march of Christ through history and His con-

quest of conquering nations, of the most degraded savages, of the most intellectual men. Quote some tributes to Him by such men.

The purpose of this lesson and of the next is one—namely, to teach the power of a living Lord. It is a missionary lesson, but it is also a plea for personal allegiance.

What does the certainty of the resurrection mean to a living man now?

Home Work.

If Sunday is the resurrection day, what influence should that idea have upon its observance?

What made Jesus have the belief that He would rise from the dead?

Prepare for the class a sketch-map of the Galilee region showing only the places Jesus visited after the resurrection.

In what way do you believe Jesus is coming again?

Lesson XXV. The Forty Days.

Scripture:

Matt. xxviii: 16-20; Mark xvi: 12-20; Luke xxiv: 13-53; John xx: 19-23, 25.

References:

Edersheim, Book V, Chapter XVII.

Burton and Mathews, pp. 285-295.

Farrar, Chapter LXII.

Stalker, pp. 135, 136.

Andrews, pp. 596-615.

Gilbert, pp. 392-405.

Rhees, pp. 214-216.

The three suggestions of this lesson are, the gradual overcoming of the incredulity of the eleven, the daybreak conversation by the Lake

of Galilee and the commissions and promises of the King at His ascension. The second is the one I would emphasize, because it shows that Jesus is just as real and natural after His resurrection as before. We return now for the last time to the familiar places about Galilee, to which each return has added some new and dear and perpetual association. At Tiberias (Position 13), we first came down by the shore and studied Galilean fisher life. Up the Jordan valley the fishermen disciples have come now after the death of their Lord, past this Tiberian shore and on through Capernaum (Position 23) to the Plain of Gennesaret. Keep the map of Galilee constantly in hand here, as we summarize a knowledge of the sea which was so long the scene of our Saviour's ministry.

Our last position (36) is to be on the north shore of the Sea of Galilee, from which point we are to look southeast.

Position 36. Looking southeast along the eastern shore of Galilee, where the draught of fishes was taken.

(And just here in this quiet cove is the spot pointed out where the seven disciples had been all night fishing, and where Jesus met them and welcomed them with the breakfast which He had caught and cooked with His own hands. From this shore, as we saw from a preceding stand-point (Position 23), you can see, through the cleft hills at the west, the Mount of Beatitudes; and where else should be the "mountain in Galilee where the Lord had appointed them," upon which He should speak their world-wide commission, but this one where He had first proclaimed

the laws of His Kingdom and from which He could see almost all the scenes of His ministry!)

Why did Jesus get breakfast on the shore? Where did He get the fish? Why did He question Peter as He did? Why did He take them to the Mount of the Beatitudes? What command did the King give to His soldiers? (Matt. xxviii: 19.) What did He promise on His own part? (Matt. xxviii: 20.) In what sense is this true to us?

We must also visit one more mountain for the Ascension (Position 12), for not from Galilee, but from His own Holy City, He must say His farewell. That Olivet which He first saw as a boy of twelve in the Temple, which was a part of the vision of the Temptation, which knew His tears, His teachings, His triumph and His agony, now became the scene of His ascension.

Why did He leave the sight of His servants? How is He coming again?

What is Jesus doing now?

Home Work.

What different work did the disciples do before and after the resurrection?

What happened in the next few days after the ascension?

What became of Mary?

What was the influence of Jesus on the next three centuries?

What was the relation of the resurrection to the power of the early church?

Where do you see signs of Jesus' influence to-day?

What three men in history do you think have done the most for the cause of Christ?

Where was Paul during these events?

What king used to pray at the place of the ascension? (2 Sam. xv: 30-32.)

Make a chart showing the growth by numbers at different dates of Christ's cause, beginning thus:

A. D. 23.....	1
A. D. 27.....	12
A. D. 28.....	?, etc.

Lesson XXVI. General Review.

There are many interesting ways by which to review the Life we have studied, besides the use of the stereographed scenes in order and in chronological groups. There are many illuminative books about the Master from the larger vision of His nature, character and work rather than from the narrative side, to be read in such connections. A few are:

- Rhees, pp. 217-269.
- Matheson's Studies of the Portrait of Christ.
- Speer's The Man Christ Jesus.
- Bushnell's Character of Jesus.
- Morgan's Crises of the Christ.

Several topics under which the review of the events and places associated with Jesus' life may be attempted are suggested below, with the numbers of the appropriate stereographed scenes.

Stereographed Scenes Illustrating the Parables.

6	14	21
7	17	26

Stereographed Scenes of the Miracles.

13	22	27
18	23	28
21	25	36

The Mountains in Jesus' Life.

4	12	21	30
8	15	25	32
11	20	27	34

The Life of Mary.

2	4	7	12	34
3	5	8	13	

Stereographed Scenes Showing Oriental Customs.

Childhood, 2, 5, 6, 7, 13, 17, 29.

Marriage, 14.

Occupations, 6, 7, 21, 22, 24.

Women, 2, 3, 5, 7, 13, 14, 16, 17, 19, 21, 29.

Food, 13, 17, 22.

Water Supply, 5, 16, 28.

Transportation, 1, 3, 5, 7, 10, 26, 31.

Houses, 2, 4, 17, 19, 32.

Social Occasions, 5, 19, 31.

Religious Customs, 10, 29.

Diseases, 18.

Crime, 26.

Burial, 30, 34, 35.

The Stereographed Scenes in the Order and Groups in which they are usually visited by travellers who land in Joppa:

1	Joppa.
8, 30, 12, 32, 28, 31, 18, 33, 27, 34, 35	Jerusalem.
7, 2, 3	Bethlehem.
26, 9, 11, 10	Jericho and Jordan.
29, 15, 16, 6, 21	through Samaria to Nazareth.
5, 4, 17, 14	Nazareth and Cana.
20, 13, 22, 23, 36	Lake of Galilee.
19, 25	Cæsarea Philippi.
24	Tyre.

The traveller from Beyrout visits these places in reverse order.

The mere completing of the charts, maps and note-books may be the best review in some classes. If possible, I would give more than one session to this important matter. On some week-day evening the class may conduct a stereopticon review or a review by Perry or Wilde pictures.

An excellent way to close this course will be to take some of the topics suggested below as special supplementary material for a while to the new course of study that may be adopted. (My own class took several weeks on nothing but these special questions. If a course on the teachings of Jesus should be taken up next, this additional biographical material would be very appropriate and interesting.) The topics are adapted to various grades and characters of students and are not all intended to be used by any one class.

Home Work for General Review.

Give chapter titles of your own to each chapter in your favorite Gospel.

Write a short essay on the character of Jesus, after reading and thinking over Luke ii: 40, 52; Matt. iii: 15; iv: 1-11; John iii: 13; iv: 42; Luke v: 3-11; Matt. xii: 17-20; y: 17; John vi: 33; Matt. xvi: 15-23; xvii: 1-8, 24-27; John viii: 46; Luke xxii: 27; John xiii: 12-15; xiv: 30; xvii: 19; Matt. xxvi: 42; Luke xxiii: 34; John xix: 26, 27, 30. (References taken from Taylor and Morgan's "Studies.")

Do the same after reading Bushnell's "The Character of Jesus."

Assign any points that have occasioned intellectual doubts, giving references to Rhee's

Life or to Sanday's article in the *Encyclopedia Biblica*.

Name some of the habits of Jesus.

Prove that Jesus was fond of out-of-door life.

What confessions had men made during Jesus' life as to his character? (John i: 36, 41, 45, 49; vi: 68, 69; Matt. xvi: 16; find others.)

The Gospel of Matthew is distinctly the Gospel of the Kingdom. Run over it rapidly and make divisions for it on this basis; viz., "Chapters i, ii. The Birth and Youth of the King; iii, iv. The Baptism and Temptation of the King," etc.

Make a statement from the following passages of the feelings of Jesus and the reasons therefor in this form: "He was angry at, because" (John ii: 17; iv: 32; Mark iii: 5; Matt. xiv: 4; Mark vii: 34; viii: 12; Luke x: 21; xiii: 32; John xi: 33, 35; Luke xix: 41; John xii: 27; xv: 11; Matt. xxvi: 37; Mark xvi: 7; John xx: 16; xxi: 12—references from Taylor and Morgan's "Studies").

Make a calendar showing the time of the Jewish feasts.

Combine all your maps of journeys into one by using only a white background and putting the journeys of the different periods in with different-colored pencils.

Make a brief list of the chief events of Jesus' life in order. Then cross off all that, upon review, seem less important, and bring in the list.

Make a list of the parables of Jesus. See if you can classify them in any way, by subject, by character or by object.

Enumerate the private conversations of Jesus.

Enumerate the foreigners with whom Jesus was acquainted.

Name the great discourses of Jesus.

Read the story of "Ben Hur," and tell in what ways it helps you to understand Jesus.

Make a sketch-map of the world as known to the ancients in the time of Christ, to show the central position of Palestine, its isolation by deserts, mountains and sea, and the Roman roads leading from it.

What was going on in the rest of the world during the life of Jesus?

Josephus' references to Jesus.

Special Look-up Questions.

(For use in review or at any time during this course, and to supplement other courses.)

How did the Romans and the Jews keep the time of day?

When did Jesus' sincerity cause Him to make replies that seem ungracious?

What significant things did Jesus refrain from doing or saying?

Study the silences of Jesus.

Find evidences of Jesus' knowledge of the weather.

Collect passages that show Jesus' love and knowledge of nature.

Did Jesus ever speak harshly to or pass judgment upon a woman?

Was Jesus ever disobeyed?

Did Jesus ever change His plans?

Mention some other great and good men who have been called mad.

On what occasions was Jesus angry, and why?

Construct of clay and wood a model of an Oriental house.

The good and the bad people in the genealogies of Jesus.

What was the value in American money of the sums mentioned in the following incidents:

The Circumcision.

The tax paid by Jesus.

The gift of Mary.

The widow's mite.

The betrayal by Judas.

Name the articles in an American house which Jesus never possessed.

The life of an ancient and of a modern rabbi.

How do Jewish customs to-day differ from those in Jesus' day?

Bring in some unleavened bread.

Who is your favorite among the disciples, and why?

Who is your favorite among the women of the gospel story, and why?

Give a recipe for bread-making as done in Palestine.

What language did Jesus talk? Find a word or two of it in the Gospels.

Bring in a specimen of Hebrew or Aramaic printing and find out how it is read.

The attitude of the Jews toward dogs. (See Concordance.)

Bring a sketch-map showing the gates and pools of Jerusalem.

Tell one of the apocryphal stories of Jesus' infancy.

Quote the best of the apocryphal sayings of Jesus.

Name four great modern Jews.

What temptations did Jesus have after those in the wilderness?

Give examples of Jesus' use of system.

What people ever thanked Jesus?

Compare the site of Palestine with that of Maryland, Massachusetts, Switzerland, Scotland, your own State and county.

The present population of Jerusalem, Bethlehem and Nazareth: number and kinds of people.

Has the star of Bethlehem ever been seen again?

If forty-two verses of the Gospel of Mark could be written on a skin of parchment worth twenty-five cents a skin, and the copying would take six weeks at fifty cents a day, what would a copy of that gospel cost, in modern money, in the first century?

A LIST OF SUPPLEMENTARY STEREOGRAPHED SCENES.

In courses that last one year or more it is often desirable to have a few supplementary scenes. Events which in a shorter course are only incidental, and hence are not illustrated, are sometimes made the centre of the lesson in a longer series. These additional spots to be visited, selected from a much larger number of which a list can be secured free of charge, are for convenience arranged in the order of the events in Christ's life, the references at the right showing to which of our own lessons they are supplementary. They are, of course, not needed to illustrate these, but persons using any other system have only to turn to the table showing the corresponding number in their own course to know instantly which of their lessons is referred to. Many of these places are included in the Hurlbut Tour. They are to be ordered by name and not by number.

Stereographed Places.	Lessons.
The Bazaar of Jaffa.....	1
"Roses of Sharon," on the Plain of Sharon.	1
Grotto from whence the Shepherds "Watched their Flocks," near Bethle- hem	1
The Manger at Bethlehem.....	1
"Search the Scriptures," a Bible Class of Christian Mothers in Bethlehem of Judea.	1
Old Roman Kahn, traditionally where Mary missed Jesus from the Caravan, Beeroth..	1
Carpenters in Nazareth, where Christ was known as a carpenter.....	2 and 3

Stereographed Places.	Lessons.
A Christian Girl of Nazareth.....	2 and 3
Chapel on the Traditional Site of Joseph's Carpenter Shop, Nazareth.....	2 and 3
Nazareth, the Home of the Child Jesus— from the northeast.....	2 and 3
A Cistern Cut in the Rock, at an Ancient Inn, Road from Jerusalem to Nazareth..	2
Pilgrims to the Holy City and Mount Olivet —northeast from St. Stephen's Gate, Jerusalem	2
Russian Pilgrims in Robes which will be their Burial Shrouds, Dipping in the Sacred Jordan.....	4
Picturesque Palestine, the Wilderness of the Scapegoat, Judea.....	4
The "Valley of Fire," with its Lonely Old Convent, Wilderness of Judea.....	5
A Marriage in the Holy Land.....	6
1. The Bridegroom and Master of Cere- monies—a Wedding at Ramallah.	
2. The Bridegroom Riding to the Home of the Bride, Ramallah.	
3. The Well Ceremony—signifying that the wife shall serve the husband— a wedding, Ramallah.	
4. The Sword Ceremony—signifying the husband's authority—a wedding, Ramallah.	
5. The Bride's Arrival before the Home of the Bridegroom.	
6. Dancers Rejoicing before the Bride- groom.	
Tiberias, a Town of Jewish Fishermen, Sea of Galilee—from the southeast.....	6
Traditional Capernaum, Christ's Home by the Sea of Galilee—from the northwest..	6
Traders in Camels, Cattle and Asses—Pool of Gihon, Jerusalem.....	7
The Sacred Rock, where the Temple Altar stood, Mount Moriah, Jerusalem.....	7
The "Dome of the Rock," where the Tem- ple Altar stood, Mount Moriah, Jerusalem	7
Sychar—where Christ tarried with the Sa- maritans, Mount Gerizim.....	8
Cana of Galilee and its Well—from the south	9

Stereographed Places.	Lessons.
Greek Church, on the supposed site of the synagogue where Christ taught—Nazareth	9
Samaritan High Priest, and Pentateuch Roll—supposed writing of Abishua, great-grandson of Aaron, Shechem.....	9
Safed, Palestine—"A city that is set on a hill cannot be hid".....	11
An Oriental Feast—Rice and Lamb, Beeroth.	12
Magdala, by the Sea of Galilee—Home of Mary Magdalene	12
Gathering Tares from Wheat—in the stony fields of Bethel (looking south).....	13
Traditional Bethsaida, Sea of Galilee, and Mount of Beatitudes.....	15
Ruins of Ancient Tyre—wonderful fulfilment of Prophecy—Syria.....	16
The Old Crusader Stronghold of Subeibeh, on Mount Hermon, Palestine.....	17
Site of Chorazin (where Christ performed mighty works) and Sea of Galilee.....	18
Bedouin Robbers, Wilderness of Judea, near the Road to Jericho.....	18
Travellers at the "Inn of the Good Samaritan," Road to Jericho.....	18
Killing the Fatted Calf for a Marriage Feast	20
Women Grinding at a Mill.....	21
The Lower Road to Bethany, southeast from Jerusalem	21
Ruins of the Home of Martha, Mary and Lazarus, at Bethany.....	21
A Woman of Modern Jericho Baking Unleavened Bread.....	22
Ceremony of Washing the Saints' Feet by the Greek Patriarch, Jerusalem.....	22
Pilgrims on the Via Dolorosa, "the Route to Calvary," Jerusalem.....	23
The Jews' Wailing Place, Outer Wall of Solomon's Temple, Jerusalem.....	23
Jerusalem Jews at the Wailing Place.....	23
A Tomb with the Stone Rolled Away.....	24
Old Temple of the Crusaders—erected 12th century—on More Ancient Ruins at Amwas (Emmaus).....	25
The Village of Amwas (Emmaus).....	25

ADDITIONAL GENERAL METHODS.

Sometimes let some scholar take a stereograph and stereoscope home, and, in your stead, prepare the appropriate questions for it. Show him where to get any information he needs for the purpose.

Let the reviews be mutual. Let each member try to puzzle another by asking some legitimate review question from the places or the scripture.

If at any time a special stereographed scene is likely to be called for by one of the class, it is well to have the entire tour close at hand for reference.

The smaller number of places to be studied through the stereoscope for certain Sabbaths aids very much the variety of teaching. If at any other time you notice that the freshness of the travel method has worn off, turn at once to some manual method and postpone the use of the travel method for a week or two. There will soon be eagerness enough for their re-introduction.

One year the members of my class each chose the name of a hero as a substitute for his own, the roll was called by these assumed names and, as a supplementary feature, each in turn gave, one each Sunday, a brief story of his hero's life, carrying the personification out by speaking in the first person.

Among older classes, who have read and studied history, make frequent calls for contributions in comparative biography and history, especially of "modern instances" of scripture events.

Just before Thanksgiving say to some

scholar: "Imagine yourself the governor, and the class and church the commonwealth in which you live, and write a Thanksgiving proclamation, mentioning the general and special reasons for the proclamation this year."

To deepen the impression of reality, give some scholar two or three reproductions of famous paintings to take home, with the parallel scenes in our tour from nature, such as the square in Bethlehem. Ask him to show, for example, how an artist's picture of the nativity is untrue to reality. Do not fail, however, to show how the sentiment of the painting is to a degree an atonement for this. But let the class see thus graphically how they are being brought nearer by real scenes to the real Jesus.

Individual Tasks.—The ideal of teaching is to have each scholar do something every lesson. Each one may be given a constructive task, to which he shall add material as each lesson furnishes it, and, if you wish, give it to the rest for their note-books. For example, week by week, one may build:

A Life of Peter, John, Andrew, Judas; another may make

A Table of Contents for the Gospel of Mark, or Luke; others:

• A List of Those who Befriended Jesus (there are at least thirteen).

The Battles of Jesus.

The Conversations of Jesus (there are over twenty).

A List of the Parables.

• Jesus' References to Boyhood.

The Habits of Jesus.

The Vacations of Jesus.

The Mountains of Jesus' Life, and something about each of them.

The Walks of Jesus (plot them out and measure the total distance).

Object Lessons.—Try to have brought in at appropriate times objects from Palestine, such as pressed flowers, vials containing seeds, minerals, Jordan water, etc. Have a “Life of Christ Room” in the church.

The Necessity of Expression.—Whenever the lesson will admit, make the homeliest and most immediate applications, without personal references, of course, such as to the necessity of bodily cleanliness, little courtesies, the care of one’s pets, listening while older people are talking, doing kindnesses without bragging about them, instant obedience to parents, etc.

Let every lesson, if possible, close by submission of plans for service of some sort the coming week.

Questions for Any Week.—Has any man been visiting our city lately who illustrates the hero or event of this lesson? What did you read in the newspapers last week that throws light on this lesson?

Other Manual Methods.—Have scholars buy single gospels or cut them out from imperfect Bibles and design book covers and execute them in water colors on water-color paper. If each scholar owns two copies of a book, it may be mounted on larger sheets of paper, a page on each side, and small illustrations or sketches or colored initials introduced in the margins. Do not tell the scholar where to place the illustrations. If he finds the place himself, he will always remember it. The contents of the gospel and other interesting matter may be printed by him on uniform sheets and attached at the beginning. A similar method for studying the men of the Bible and the books of the

Bible has been devised by Mr. W. H. Davis, and may be obtained from the International Committee of the Y. M. C. A., New York City, at ten cents each.

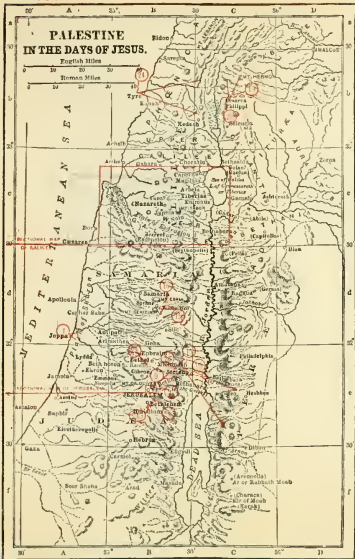
Maps may be constructed from pulp from paper mills kept soft with water and shaped upon boards that have a frame of moulding. These can be colored when dry with water colors. An embossed map of the Holy Land, which shows the relief of the country and which is made on paper that will take ink or paint, can be purchased of D. C. Cook & Co., Chicago, at five cents each. The scholar could gradually locate and mark upon this the towns, rivers and mountains. Upon some excursion to the shore a sand map might be constructed, or, by a coöperative task, a relief map of the Holy Land constructed upon a lawn by means of excavation, grass, stones, etc., and water introduced to simulate the Jordan and the seas, as at Chautauqua. All these map methods are explained fully in Maltby's "Map Modelling" and Davis' "Men of the Bible," published by the International Committee of the Y. M. C. A.

The teacher, as the scholar stays after the school or comes to his house to do his individual work, gets a closer acquaintance with him, and often discovers an unexpected talent or interest which is the key to influence over him.

Social Activities.—As I have already intimated, the teacher who would teach most truly remembers that the best teaching is mutual and that the scholars teach each other more than he can teach them. This social, as well as his individual teaching, he desires to direct. He wants to make it work for goodness. This

esprit de corps may be used to produce class government and order, to encourage church attendance, to increase the class membership, to develop class activities of service for others, and it will be a potent influence in determining religious decision and confession. To this end, I advise, wherever possible, some class organization which shall meet regularly, even if not often, on week days. A class name and a class cheer, an initiation ceremony and a grip and pass word, class socials, and, best of all, a class camp in summer are excellent ways to increase and control this useful social instinct.

A directory of the principal kinds of social clubs for young people is published by the General Alliance of Workers for Boys, 14 Beacon Street, Boston, for twenty-five cents. In my "Boy Problem" (The Pilgrim Press, Boston, seventy-five cents) I have discussed at length the comparative value of the chief ways of helping boys socially. The Alliance, which I have mentioned above, publishes also a complete handbook of camps, a list of books for boys' reading, a text-book for boys' clubs and gangs and a pamphlet of essays on the Religious Education of boys, all of which are very valuable and each of which is sold for twenty-five cents. The handbook of the Knights of King Arthur, a Sunday-school fraternity for boys, founded by the author of this book, is published by the Men of To-morrow Co., Albany, N. Y., for twenty-five cents.



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

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EXPLANATIONS OF MAP SYSTEM.

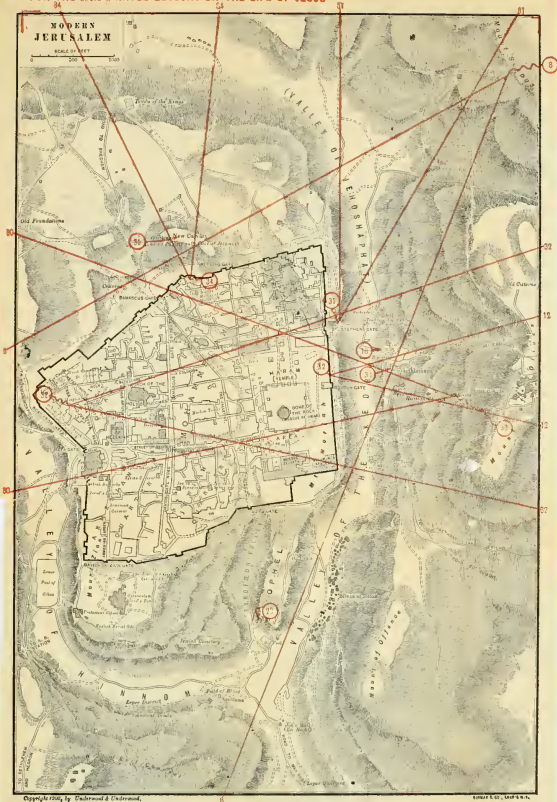
- (1) The rectangles in red  show the boundaries of special maps on a larger scale.
- (2) The other red lines mark out the territory shown in the respective stereographs.
- (3) The numbers in circles refer to the stereographs correspondingly numbered.
- (4) The apex , or point from which two lines branch out, indicates the place from which view was taken, viz., the place from which we look out, in the stereograph, over the territory between the two lines.
- (5) The branching lines  indicate the limits of the stereographed scene, viz., the limits of our vision on the right and left when looking at the stereograph.
- (6) Sometimes the encircled number is placed where it can be seen better and a zigzag line runs to the apex to which it refers.
- (7) When the field of view is limited the location is shown by an arrow running from the encircled number.

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EXPLANATIONS OF MAP SYSTEM.

- (1) The red lines on this map mark out the territory shown in the respective stereographs.
- (2) The numbers in circles refer to the stereographs correspondingly numbered.
- (3) The apex (\wedge) or point from which two lines branch out, indicates the place from which view was taken, viz., the place from which we look out, in the stereograph, over the territory between the two lines.
- (4) The branching lines (\wedge) indicate the limits of the stereographed scene, viz., the limits of our vision on the right and left when looking at the stereograph.
- (5) The stereograph number without a circle is frequently placed at the end of each branching line (example (20) \wedge), to help locate quickly the space shown in a stereograph.
- (6) Sometimes the encircled number is placed where it can be seen better and a zigzag line runs to the apex to which it refers.
- (7) When the field of view is limited the location is shown by an arrow running from the encircled number.

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